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184 OAK STREET,
BATH, MAINE

MEMOIR

OF THE

REV. ELIAS CORNELIUS.

Κύριε, τί με θέλεις ποιῆσαι;

Acts ix. 6.

MEMOIR

OF THE

REV. ELIAS CORNELIUS.

By B. B. EDWARDS.

Second Edition.

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TO THE

SECOND EDITION.

A FEW corrections and alterations are made in this edition of the Memoir. Occasionally, unimportant paragraphs have been expunged, and in a few instances the sentiment has been slightly modified.

Boston, May, 1834.

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PREFACE

TO

THE FIRST EDITION.

The delay in the publication of the following Memoir is to be ascribed, in part, to the difficulty experienced in procuring a portion of the materials. Some of the most valuable of the letters, did not reach the compiler until the last summer.

The extracts in the volume from the *journals* of Mr. Cornelius, are exclusively taken from the *public* memoranda, or notes, which he was in the habit of recording. Some of them are drawn out into considerable detail; but, in general, they are simply rough sketches, containing dates, names of towns, number of miles which he travelled, &c. In examining his papers after his death, a large collection was found, embracing evidently the records of a number of years. On the envelope, the following sentence was written. "*Private papers*, to be read only by the owner, and when he has done with them, to be

consumed, *without opening or examination.*" The words *underscored* seemed to have been recently added. A small book was also discovered, upon the first page of which were these words. "This manuscript contains my private journal of things concerning the interests of my soul. To be read and examined *only by the owner*, and when he has done with the same, to be consumed in the fire. This he leaves as his solemn charge, and dying request, to him, whosoever it may be, that shall obtain possession. Let him, who would have others faithful to himself, *be faithful to me.*" The latter manuscript was commenced, as it would appear from the envelope, after Mr. Cornelius left home for the last time. The wish of the owner of the manuscripts has been scrupulously complied with. However great the interest, which extracts from them might have imparted to the memoir, there was obviously but one course to be pursued; that of leaving them untouched. It may be a matter of regret that Mr. Cornelius decided to have them destroyed, but the adherence to his wishes, so explicitly made known, will be justified.

In the perusal of the volume, the reader may do well to recollect, that Mr. Cornelius passed nearly the whole of his life in the performance of public duties of various and exhausting description, and that consequently he had little time for social, literary, or religious correspondence, except so far as the indispensable calls of duty required.

The compiler would have preferred, on several accounts, to have confined his attention entirely to the

editing and arranging of the manuscripts, which were placed in his possession, occasionally adding an explanatory or connecting paragraph. Those biographies are the most instructive, in which the subject is allowed to give his own narrative, and develope his own sentiments, in such words as pleased himself. In the present case, some deviation from this rule was thought to be desirable, as the private journals of Mr. Cornelius were not accessible, and nothing in the shape of an autobiography was in existence. The remarks which are made upon his character as a pastor, preacher, and public agent, are offered with unfeigned diffidence.

The few brief extracts which are given from the reports of the Education Society, are favorable specimens of his style of writing, and they will serve to give a connected, though condensed view of the history of the institution. Those persons, who are familiar with this history, will please to remember, that there is a large and increasing class of youthful readers, to whom its statements will be new. For the same reason, explanatory notes are occasionally added.

It will be observed that the title of doctor in divinity, which was conferred on him, in 1829, by one of our most respectable colleges, is not retained in the memoir. It has been omitted in consequence of views repeatedly expressed by him on the subject, especially in his last illness. He did not decline the honor from any disrespect to its source, or with any wish to condemn others, who may judge differently; but from a belief that its assumption is not altogether in accordance with the spirit of the gospel.

The likeness prefixed to the volume is not considered a good one in all respects. It was engraved from a painting of Mr. Cornelius, which fails to give an accurate representation of his features. He sat for the picture at a time when he was recovering from illness. The execution, both of the painting and engraving, is fine, and in some respects is strikingly conformed to the original; but in others, it essentially fails.

A number of words and phrases in the volume, which are not pure English, or against which some objection lies, are printed in Italic characters. It is difficult to describe certain subjects, introduced into this memoir, in phraseology which is entirely correct.

Boston, December, 1833.

MEMOIR.

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CHAPTER I.

BIRTH—PREPARATION FOR COLLEGE—ADMISSION TO YALE COLLEGE—STUDIES—CONVERSION.

Elias Cornelius, the subject of the following sketch, was born at Somers, Westchester county, New York, on the 30th of July, 1794. His paternal ancestors came originally from Holland. His father had commenced the study of medicine, under the superintendence of doctor Samuel Latham, a physician of New York city, when the war with Great Britain commenced. In entire opposition to the wishes of all his relatives, doctor Cornelius entered the service of his country, at the age of twenty years, in the capacity of surgeon's mate, in the second regiment of Rhode Island troops, then under the command of colonel Israel Angell. He was soon after taken prisoner, and thrown into the old Provost prison, in New York, where he was confined for a considerable period, and where he suffered almost incredible hardships. In March, 1778, he escaped, rejoined the army, and remained in the service of his country till 1781. He then commenced his professional business in Yorktown, about fifty miles from

the city of New York. While in the army he had become the subject of permanent religious impressions, which rendered him afterwards, in a spiritual sense, "the beloved physician." He joined the Congregational church in Yorktown, and in 1787, was appointed to the office of deacon. He soon after removed his residence to the northwest part of the town of Somers, and in 1790, formed, in conjunction with a few individuals, a church in Carmel, opposite Somers, the members of which were gathered from four or five contiguous towns. This was called the Red Mills society, or the church at Red Mills.

The medical practice of doctor Cornelius extended, for many years, over a large district, comprehending portions of Somers, Yorktown, Carmel, Phillipstown, and Fredericktown. Though he had not enjoyed the advantages of an early education, yet by industry and love of study, he had acquired much general, as well as professional knowledge. To all his duties he brought a large measure of energy and firmness. His exertions in building a meeting-house, and in procuring and maintaining a preacher, were of the most prompt and liberal character. His first wife was a daughter of doctor Brewer, by whom he had four or five children, all of whom died at an early age. Mrs. Cornelius soon followed them to the grave. By his second marriage, doctor Cornelius had one son, and four daughters. The widow, and three of the daughters, are still living.

In the early history of young Cornelius, nothing of special interest occurs. "I was very intimate in the family," says a venerable clergyman, who then officiated at the Red Mills church, "and was conversant with the history of the education of that only son. He was a very frank, active, and pleasant boy, full of vivacity, fond of the social circle and conversation; but easily governed.

His turn of mind exposed him sometimes to acts of juvenile indiscretion; but he was readily corrected, and brought to a sense of his faults. We foresaw that his social disposition might expose him to the influence of crafty and vicious company: and this circumstance sometimes discouraged his father. He was apprehensive that an education would only qualify his son to be more expensive mischief. But it was strongly represented to him, that these traits of character would prepare the lad for eminent usefulness, if they could be turned into the right channel. As both his parents were pious, he was early and faithfully instructed in his duties to his Lord and Redeemer. Of the prayers and labors which were expended on his behalf no marked fruits appeared for a number of years. He sometimes, however, manifested a warm interest in the intelligent and devout conversation of his superiors in age. His conscience, enlightened by perusal of the Bible, and by the living example of his friends, did not allow him to remain in quiet, while alienated from his Maker. At one time, in his early boyhood, his feelings were deeply interested in reading Lindley Murray's "Power of Religion," a book which records the happy experience of many dying believers in Jesus.

It was a signal favor to the church, that doctor Cornelius united in his character, those qualities which could control the high spirits of his son, and at the same time implant in his bosom the principles of the most affectionate and endearing filial attachment. No measures more intelligent and judicious could have been adopted, in providing for him an elementary and academical education.

His preparatory studies for college were committed, in part, to the care of the Rev. Herman Daggett, afterwards principal of the Foreign Mission School, at Cornwall, Ct. To the instructions of this gentleman, Mr. Cornelius was greatly indebted for his skill in penmanship, and for the

order, accuracy, and fine tact, which he ever exhibited in his pecuniary and business engagements. Mr. Daggett might be called an instructor of the "old school;" possessing much of that manual dexterity, as well as thorough enthusiasm in his pursuits, which have rendered the names of Corbet, Ezekiel Cheever, and master Moody, so famous in the records of elementary education. To a well-trained mind, and to a perfect acquaintance with all the minutiæ of his duties, Mr. Daggett united gentle affections, warm sensibilities, and winning manners. Mr. Cornelius ever looked back to this period in his life, with deep interest, associating the acquisition of habits of great importance to himself, with the faithful services and affectionate heart of his revered instructor. Mr. Daggett has within a few months been summoned to join his beloved pupil, as we doubt not, in "the general assembly and church of the first born."

In September, 1810, when a little more than sixteen years of age, Mr. Cornelius entered the sophomore class in Yale college. His father had preferred Columbia college, in the city of New York, as a place for the education of his son; but he wisely listened to the suggestions of a mutual friend, who thought it injudicious to expose a young man of so ardent temperament to the dangers of a great metropolis.

Of the history of his mind at college, or of his literary course, the notices must necessarily be brief. Having passed his life in the country, amidst interesting natural scenery, and possessing habits of great bodily activity, which led him frequently into the woods and fields, he early developed a strong predilection for mineralogy and the kindred sciences. This tendency was probably strengthened by those habits of orderly arrangement, which so strikingly characterize some of the departments of natural history. He saw in these studies much which

could gratify the taste which he had early formed for beauty of proportion, and skilful arrangement. He rambled many miles in the country around New Haven, with his steel, mineral tests, and stone-hammer, and returned with heavy loads of stone and ore. He was accustomed to mark all his specimens in mineralogy, many of which were valuable, with great care; and on a particular shelf he had written, in prominent letters, "Handle not." Some years before Mr. Cornelius united with the seminary, colonel Gibbs, of Newtown, near New York city, a very liberal benefactor to science, had established a small fund for premiums in natural history. From the avails of this fund, costly mineralogical specimens were awarded to the two members in a class who were most distinguished for their researches in mineralogy. "Mr. Cornelius," remarks a class-mate, "received the first premium during junior year, and I the second. In senior year, we again received the premiums in a reversed order. There was on neither occasion any feeling of rivalship between us; least of all, in senior year. On the last occasion, Cornelius coming directly from the mineralogical lecture to my room, remarked, 'Well, well, I hope we have both got a better part, which shall never be taken away from us.'"

In reference to his intellectual character and pursuits, another class-mate makes the following observations. "I was not aware of Mr. Cornelius's extreme youth while in college; at least so important a fact in his history, if known, made no permanent impression on my mind. I am induced to believe that to this circumstance must be attributed, principally, his character as a student while in the seminary. I do not recollect that he was deficient in any branch; but while he was distinguished in those studies which relate to natural history, he appeared not to have the same attachment to other pursuits. The native ardor

of his mind, which was so early developed, previous to maturity of intellect and the stability of years, led him almost as a necessary consequence to the course which he pursued, especially while not influenced by the principles of religion. In our estimates of character, I think we do not always bring into view sufficiently the original structure of the mind. It would not, perhaps, be correct to state that the faculties of Mr. Cornelius's mind ripened late; in some respects the reverse was true, yet certain traits which early appeared, wanted the balance of opposite qualities. This circumstance incidentally turned his attention from those branches which demanded the severest mental discipline, to those which presented a more ample field for action and experiment, in which he ever delighted. And this, I conceive to be perfectly consistent with the fact, that he subsequently applied himself to other branches of study, and became conversant with literature to the extent which his other avocations would admit. Very few persons of his age are prepared, whatever may be their previous powers of mind, to make the highest attainments in the studies of college, unless piety has given stability of character, or some favorable circumstances have existed with respect to associates. It is my impression, that the studies to which he attached himself with special interest, gave a fixedness of character to his mind, and prepared him afterwards to pursue other branches with greater benefit. I am in some degree inclined to believe, that it is not so important by what branch of study the mind is, in its earliest years, disciplined, as that the energies should be directed to some one useful and interesting object of attention."

There is no necessity of dissenting from these intelligent remarks. Complete justice, however, would hardly be done to the character of Mr. Cornelius, not to add, that the imperfect acquaintance which he obtained of some of

the college studies was ever to him a matter of deep regret. He accordingly labored to remedy the defect so far as was in his power; and he always threw the whole force of his influence in favor of the most ample *classical* preparation for professional life. The studies of college are adapted to develope and invigorate all the faculties of the mind. They are framed with a wise regard to every exigency of active life. Ignorance of the ancient languages is an evil, which can never be remedied. The studies of natural history are attended with obvious advantages in respect to the health, the taste, the moral sensibilities, and in their reflex action, on the mind, but they can never be placed in the same rank with the languages and mathematics. They cultivate almost exclusively the powers of observation and of the external senses, not of meditative thought, and inward reflection.

The social character and general influence of Mr. Cornelius are thus described by one of his intimate friends. "During most of his college life, he was certainly a very thoughtless young man. Of prepossessing personal appearance, of a generous, frank, and sociable disposition, fond of company and amusement, his society was coveted by the inconsiderate and irreligious portion of his fellow-students. Among them he was a leader, *primus inter pares*, although not addicted, so far as I know, to what are termed vicious practices."

In reference to the most important period in his life, when his mind was decisively turned to those great subjects which concerned him as an immortal and accountable being, the readers of this memoir will be gratified with the statements of different individuals. "It is a remarkable fact, though not rare in the history of revivals of religion, that there existed at this time in college, and especially in the senior class, some instances, as it afterwards appeared, of solemn reflection on religious truth, produced by causes

having no connection with each other. A few individuals, during the preceding term, had been led to consult volumes on practical theology, and had advanced so far in their inquiries, as to introduce prayer in their rooms. They were deeply impressed with the importance of religion, during the vacation, or at a previous period, by the last warnings of a pious mother, and in various other ways; and yet, on their return to college, no communication was made on the subject, beyond the walls of private apartments. My room-mate and myself had been accustomed, for a season, to unite with each other in prayer, but further than this, had concealed our emotions in our own bosoms. Happening to be in a room opposite, near the commencement of the term, my class-mates said, 'It is thought that Cornelius has become attentive to the subject of religion, and that that is the cause of the change in his countenance.' The words came to me with great weight, though I made little or no reply. My room, in the appointment of Providence, was directly under that of Cornelius, and according to college-custom, we visited each other frequently. On the evening of the same day, if I remember correctly, after the students had generally retired for the night, with the exception of the occupants of the room above, from some indefinite motive, or light errand, I went to Cornelius's door, and on knocking, was admitted, though I was surprised to find that the door had been locked. After a few words had passed between us, he said, 'We were about to unite in prayer, and I presume you will have no objection to join with us.' He then kneeled with his room-mate, and poured forth such a prayer as I had never heard before. The whole ardor of his soul was directed towards heaven, in supplications for blessings on ourselves and others. The next day he called at our room, and earnestly entreated us to commence with him immediately in seeking salvation.

Our hearts were full before; and this led to a free communication of our feelings. We now became earnest in our inquiries, and soon it was found that others were in a similar state of mind."

Another individual writes as follows:—"When the little college-church awoke from its guilty slumbers, and as the result, the effusion of the Holy Spirit was earnestly sought and confidently expected, I well remember, that we selected Cornelius as likely to become a leading opposer of the work of God, and on that account, perhaps, he was made the subject of special prayer. A revival commenced, and to our inexpressible joy, he, if not the first, was one of the first awakened. He early disclosed to me the state of his mind. There was something about him, which excited the most lively interest in his case. His convictions were unusually deep and painful. Of the character of God, as holy, righteous, and sovereign, of the purity of his law, and of the extent of his requirements, of the entire depravity of his own heart, and of the sinfulness of his past life, he had very clear perceptions. Of the truth of the declaration, 'the carnal mind is enmity against God,' he had most distressing proof in his own experience. He saw that he was in the hands of God, who was reasonable in his demands, and would be just in condemning the sinner. But his heart rose at times in fearful rebellion against his Maker. Like the 'bullock unaccustomed to the yoke,' he struggled and seemed determined not to submit; and I trembled lest the Spirit thus resisted, would 'let him alone.' The anguish of his soul was almost insupportable."

From a letter of a third person, the following statements are gathered. "I have a distinct recollection of the altered appearance of Cornelius, when he returned to college, at the close of January vacation, 1813. A fellow-student, whom I have consulted, thinks that Mr. Cornelius

became somewhat thoughtful, while at home during the vacation. It was, however, my own opinion then, and has been ever since, that he had been unusually gay and thoughtless during the vacation; and that his first emotion of solemnity, occurred after he had made a fire in his room, on the Tuesday evening of his arrival, and had seated himself alone. I understood then, that while considering the disregard he had paid to parental injunctions, and parental solicitude for his soul, he became deeply penetrated with a sense of ingratitude to his earthly parents; and that, before he slept, while alone, without the intervention of a human being, and under the inspection of no eye but that of God, he became irresistibly impressed with the worth and lost condition of his soul. On the following Saturday, I perfectly recollect his making his first entrance into the Moral Library, of which I was librarian, and selecting the 'Memoir of Susanna Anthony.' The reason of my being impressed with this occurrence was, that although Mr. Cornelius was never considered as a vicious or abandoned member of our class, yet he always appeared so full of vivacity, gaiety, and even thoughtlessness, his very solemn manner and his inquiry for such a book, could not escape the observation of any one who had known him previously. From this time I do not believe a smile appeared on his countenance, till his conversion. He lost flesh rapidly, and the effect of this external change was irresistible upon the most irreligious of our class. I have no remembrance of ever witnessing so visible and affecting an alteration in one's external demeanor. And it was a remarkable fact, that our very large and respectable class, then in their senior year, became immediately and generally impressed with a sense of their *own* accountability; which I have no doubt arose through the instrumentality of the marvellous alteration in our gay friend, Cornelius."

Only one of the letters which he wrote, in this state of anxiety, is now accessible. This is dated on the 25th of March, and is directed to his sister.

In the month of March, about six or seven weeks after the commencement of his religious impressions, he found peace in submission to Christ. "One day," remarks a fellow-student, "he knocked at my door. On opening it, his countenance told me that the contest was over. The storm had passed away, and it was as the 'clear shining after rain.' He requested me to walk with him. We were silent until we had proceeded some distance from college. My own emotions were such that I had no disposition to speak. He was musing, and the fire burned. When we had come to a retired place, unable longer to restrain his feelings, he raised his hands, and exclaimed, 'O! sweet submission, sweet submission!' This expression he repeated many times during our walk. That he was in the hands of God, was his theme, and the rejoicing of his heart. He expressed no hope of pardon, and appeared not to think of himself. The glorious Being, to whose character, law, and government, he had felt so much opposition, seemed to occupy the whole field of vision, and to fill his soul with inexpressible delight. Soon he spoke of the plan of salvation through the atoning sacrifice of the Son of God. It was unfolded in its glory, and excited his most grateful admiration. He saw how 'God could be just, and justify him that believeth in Jesus.' 'Believing, he rejoiced in hope of the glory of God.' Pressed with a sense of his obligations to redeeming grace, his fervent aspiration seemed to be, 'Lord, what wilt *Thou* have me to *do?*' The love of Christ, shed abroad in his heart, immediately manifested itself in vigorous, self-denying efforts for the conversion of his fellow-men."

It may here be remarked, that there is no discrepancy in the preceding accounts. It is highly probable that he had seasons of painful reflection during the preceding term, as well as in the January vacation, though he might have *appeared* entirely abandoned to stupidity and thoughtlessness. It is not uncommon that a special manifestation of the power of the Holy Spirit is preceded by apathy on the part of many of the servants of Jesus, and of secret feelings of uneasiness and alarm in the hearts of unbelievers.

Having been thus "apprehended" by his gracious Saviour, he resolved to "count all things loss" for his sake, and to testify of that love which filled his own soul. He applied himself, indeed, more closely to his studies, that he might be better prepared to preach the everlasting gospel, and in a measure to redeem the time he had lost. But *action, benevolent action*, was the element of his soul. For the conversion of his fellow-students, he labored and prayed incessantly. On one occasion, he invited a young man to walk with him, who had been for some time in a thoughtful state of mind, but was quieting himself in a delusion which is often fatal to persons in such circumstances. His remarks to the individual were so appropriate to his very critical condition, and his expostulations were so earnest, that it was the occasion, under God, of awakening the delaying sinner, and of leading him, as it was believed, to "lay hold of the hope which was set before him." Though in the class, to which Mr. Cornelius belonged, there had not been previously more than four professors of religion, yet the moral change was glorious, and was the means of affording many useful and distinguished men for the vineyard of the Lord. At one time, there were from eighty to one hundred young men in college, who were deeply solicitous in respect to their eternal welfare.

Early in June, 1813, Mr. Cornelius united with the church in Yale college. Such was his life, during the remainder of his residence in New Haven, that no one was disposed to call in question the genuineness of his piety. In September, he received his first degree.

CHAPTER II.

STUDY OF THEOLOGY WITH DR. DWIGHT—REVIVAL OF RELIGION AT YALE COLLEGE—FAIRHAVEN—BENEVOLENT EFFORTS—RESIDENCE AT LITCHFIELD.

Soon after leaving college, Mr. Cornelius commenced the study of theology under the direction of president Dwight. This eminent individual then discharged the duties of professor of divinity. In addition to the sermons and lectures which he delivered on the Sabbath, and at other times, before the undergraduates, he generally had a select number of theological students, to whom he communicated regular instruction. A number of Mr. Cornelius's most valued class-mates and friends were at this time associated with him in these delightful pursuits. To a fellow-student, then at Andover, he thus writes on the first of March, 1814.

"You see by the date of my letter, that I write on the day which we have agreed upon, to remember each other, and make supplication for the seminary at which we received our education, and for the church in it, together with absent brethren. No doubt but you remember our last church meeting, when we solemnly agreed to visit the throne of grace on the first day of every month at sunset, and pray for these blessings. And how pleasing the thought, that although absent in flesh, yet present in

spirit with our distant brethren, we are uniting with them in one request, visiting one throne of grace, and asking of one God, even our Father, such blessings as our souls desire, through one Mediator and Saviour Jesus Christ. At such a time, a thousand fond reflections on scenes and events which are past, rush into the mind, and afford us the rarest pleasure. And although your distance might possibly have caused you to forget me, which I must confess your neglecting to write gives some ground for supposing, yet distance cannot obliterate the remembrance of you from my mind. Had my acquaintance with you been only of a worldly nature, I confess that might have been the case. But, dear H., are we not united by ties stronger than this world can make? If we are not, how am I deceived! No doubt, my friend, you would know how my soul prospers in this barren wilderness, where sin abounds, and vice reigns almost universally. What shall I tell you? Little did I know when I parted from you, what a stormy sea I was about to navigate, how many narrow escapes I was to experience, how often to be saved almost from shipwreck, how many days I had to spend, when the sun could not be seen for the clouds which completely obscured him from my sight, how often I should lose my anchor, my hope, and then be driven about by the mountain-waves; but these things I have experienced. I find I am comparatively nothing, and my greatest strength but weakness. The Christian course is beset by a thousand snares, artfully laid by a thousand foes.

"I hope, dear H., you are not that faithless servant which I must acknowledge myself to be. I have felt, though not without severe regret, the fervency of my affection abate, my love grow cold, my zeal relax into stupidity in the cause of Jesus. I have been often stung by the poison of the world. I have looked within, and beheld all manner of wickedness, pollution complete, and

what has caused me to be in bitterness, I have often found myself exclaiming, that what would once make me burst into tears of joy and gratitude, I mean the love of our Saviour, now could not affect my rocky heart; and how could it touch subjects, all affections of love to the divine character, the Redeemer and his chosen ones, the precious of the earth. And can you wonder, dear brother, if indeed I am entitled thus to call you, when I tell you that I have doubted—ah, and most solemnly too, that I have almost wholly given up my hope. But God who is plenteous in mercy, hath been gracious, and not according to my provoking of my desert. I am what I am by the grace of God; more than every step of the Christian warfare is a proof of the necessity of the continual operations of the grace. I have, though utterly unworthy, been permitted to enjoy sweet seasons, and I trust that I am not wholly unlike what I desire. I think I learn from experience the truth of that saying of our Saviour, 'Without me, ye can do nothing;' and what glorious condescension in our Redeemer to lend a sovereign hand of mercy, to one who is so faithless and ungrateful. May the good Lord pardon us freely for his own name's sake.

"I could write all night, in recounting what I have felt, seen, and heard, what I hope I have experienced of the loving kindness of the Lord, but I have already taken up, I am afraid, too much of your time in speaking of my experiences, which I confess savors much of ostentation, were I not writing to a tender, beloved, and sympathizing friend. What I most fear is my own traitorous heart. I may be deceived, and yet dishonor the Christian cause.

"Since last commencement,* I have been engaged in theological studies, principally such as the Bible, church

* The anniversary at the American colleges is so called; when the students leave the institution, after having had a public exhibition, and received their first degree.

history, some of Edwards's works, &c. Local duties, such as catechising children, attending prayer-meetings on secular days, Sabbath evenings, &c. I have, for almost five months past, had a small private school under my tuition, consisting of four or five individuals. I have also devoted considerable time to making myself acquainted with the subject of missions to the heathen, and have, I hope, been profited thereby. O how highly are we exalted! How encouraging the view, which, even amid the noise and tumult of war in which the world at the present day is involved, a Christian must take of the dispensations of God. You will no doubt justify this assertion, if you have read Dr. Dwight's sermon before the American Board of Commissioners for Foreign Missions. But I confess I do desire to see greater exertions made to Christianize the poor Indians at the West, who reside so much nearer us than the inhabitants of Hindoostan. But who feels it not to be a most solemn trust committed to these United States, to send the gospel to the multitudes bordering on us? What supports one missionary in Hindoostan, would support two or three in Louisiana, or Illinois, or other territories on our western frontier. In going to them, we have no Atlantic or Indian oceans to cross. Missionaries could travel through our own country, which would greatly diminish expense. Who must perform this work? The Christians in Great Britain? What answer does economy give?"

The two following letters were addressed to the same individual.

"*New Haven, May* 29, 1814.

"I trust you have not forgotten us, and the pleasant scenes through which our heavenly Father led us the last year. Here you first found the great Physician of

souls; you have made, you hope, your peace with God. Oh come and let us together converse on those things which we once experienced, and on what our eyes have since seen, our ears heard, and our hearts felt of the loving kindness of our God. Dear H., how sweet is the remembrance of our prayers and our songs, which we have mutually offered; how pleasing to reflect upon the affectionate conversation, retired walks, and many evening exercises which we once enjoyed. Have we not now a hope of our union to the blessed Redeemer? I am confident I feel something of the unity of the Spirit with you; we are engaging in the same service, we have a common Lord and Redeemer. Oh may we not once more meet this side the grave, and renew that pleasure we once enjoyed together. Let us provoke each other to love and good works, once more unite our prayers, and tell what God hath done for us. I do wish exceedingly to see you."

"*New Haven, June* 11, 1814.

"You have by this time, dear brother, it is presumed, gained some acquaintance with the nature of that calling, in which God, by his grace, has placed you. You, no doubt, feel that it is solemn as eternity itself. A messenger from God, the sovereign of all worlds, the governor of the universe; an ambassador from heaven to guilty rebels; a servant and minister of the great God and our Saviour Jesus Christ. How solemn, how holy, how interesting such a character! What a fearful responsibility is attached to an officer of 'the King of kings and Lord of lords.' How necessary that 'holiness to the Lord,' be written on his heart and manifested in his life. 'Who is sufficient for these things?' None, indeed, but those who with Paul can say, 'I can do all things through Christ which strengtheneth me.' I hope and doubt not but you are enabled to use this language of faith through

the grace given to you from above. Will you then remember your unworthy friend and brother in your supplications at the throne of your divine Master and heavenly Father? At present, the world is striving for my affections. I hoped when I reached this place to renew all those pleasing scenes through which I had passed one year before. But alas, things appear widely different in college now, from what they did then; a general stupidity prevails among professors of religion; and no one, perhaps, is more completely under its influence than myself. Sometimes, however, I am revived. This was particularly the case last Sabbath, it being communion, and also the anniversary of my admission to the church. These circumstances rendered it more pleasing and interesting. But with me such scenes are of short duration; before another setting sun, I am fast in the icy fetters of stupidity and indifference. When reflecting on my situation, I not unfrequently doubt whether I ought to assume that profession on which you have entered. I need more light, and vastly more grace than I now have evidence of possessing. I trust God will effectually decide, and if he place me in that calling, 'his grace shall be sufficient for me.' Of what consequence is it, my beloved friend, where we receive our education, if we be properly fitted for our work. What though we are removed very far from each other, yet if we are one in spirit, one in respect to our ends, and ultimate hopes, and prospects, the short space of time allotted us in this vale of tears will soon be gone, and we, if indeed we are Christians, shall meet in the kingdom of our heavenly Father, perfect in love, and holiness—never more to separate—in the enjoyment of God, our Redeemer and Sanctifier—in the company of angels and saints

'Where streams of pleasure ever flow,
And every heart is love.'"

It is natural to suppose that Mr. Cornelius would feel a strong interest in the subject of revivals of religion in colleges. It was on college-ground that he had first partaken of the joys of forgiven sin, and of hopes full of immortality. He was thus preparing to exert a most important influence upon young men placed in similar circumstances. He had known the temptations which beset the thoughtless and inexperienced undergraduate. He had learned how a community of ardent young men are affected, what truths are specially appropriate to their condition, and in what manner and measure to present these truths to their consideration. The great importance of revivals of religion in literary institutions was impressed on his mind with indelible distinctness. It is not too much to say that his labors in respect to the religious condition of students, were among the most earnest and successful in which he was ever engaged.

On the 5th of December, 1814, he says, "The state of religion is low indeed in college, though we are hoping for better days. The brethren appear to be in some measure at least awake. We have agreed to unite in a secret concert of prayer every Sabbath morning, at sunrise, for a revival of religion in college. Will you and your brethren unite with us? There are two instances of awakening."

It may here be proper to remark, that not many of the students of Yale college, were at this time professors of religion. A considerable proportion of those who became pious in the revival of 1813, were members of the senior class, whose connection with college had terminated in September of that year. Mr. Cornelius had, however, some efficient coadjutors. Among these was Samuel B. Ingersoll, who had become religious while master of an East India ship. When cast away on the rocks of Bermuda, the lightning rending the masts asunder was the

means, in the hands of God, of his conviction and subsequent conversion. He was a holy man while member of college, and was a kindred spirit with Cornelius. He completed his academical education when thirty-five years of age. Soon after he had entered on the ministry, he rested from his labors.

The important part which Mr. Cornelius performed in the revival of religion which occurred in Yale college in the winter of 1814–15, a respected minister of the Baptist church, then a member of the institution, describes in the following manner.

"The piety of Mr. Cornelius was of the active kind. He felt for the souls of those young men whose skepticism, if not infidelity, recalled to mind his own former life when 'without God and without hope in the world.' In some of our usual or stated prayer-meetings, attended by Mr. Ingersoll, and a few other pious students, who are now useful ministers of the gospel, a proposal was made for increased exertion on the part of Christians in behalf of the fearful state of irreligious students. I cannot, at this distant period of eighteen years, state by whom this proposition was made; but as we looked to Cornelius as a leader in those meetings, I am induced to attribute it to him. We accordingly agreed to meet at an early hour in the morning, before prayers in the chapel. In a short time, students began to feel solicitous. This awakened our hopes, encouraged our prayers, and greatly increased the zeal and warmth of Mr. C.'s exhortations; indeed in such a manner as I shall never forget. Though our acquaintance continued at intervals until his death, still there is scarcely a period of his life so vividly printed on my memory, as when he addressed us in these prayer-meetings and conferences, with those soul-stirring appeals for which he was peculiarly gifted. I well recollect one

very cold night, in which we walked nearly half a mile from college, at the early hour of three o'clock, to a private room to pray, and I have always remembered that morning as one of the happiest I ever enjoyed. It was truly a season in which heaven seemed to be let down to earth, and to adopt his language at the time, 'The foundations of college began to tremble.' Mr. Ingersoll, with two or three other excellent young men, commenced visiting from room to room, and scarcely a room did they enter, in which there was not found at least one awakened sinner. Some infidels fastened their doors, determined to shut out visitors and conviction. But the Spirit of the Lord reached them, and compelled them, not only to open their doors, but also their hearts, to receive the truth. For a number of days we were scarcely able to study or recite at all. So universal was the excitement, that it was believed there were not more than three or four students in college, who were not impressed with concern for the soul.

"About eighty were considered as fruits of the revival in the institution, besides many other persons in the city. Though a number afterwards gave reason to believe they had deceived themselves, yet it was a glorious revival, and many will forever bless God that Cornelius was there, and labored for their salvation."

The same scenes were thus detailed by Mr. Cornelius.

"*New Haven, April* 13, 1815.

"Had you been here you would have seen the most decisive evidence that the work was of God. It was so great that all were astonished at the sight. This was particularly the state of things on Monday and Tuesday of last week. Those days may emphatically be called days of awakening and conviction. Instances of this nature increased so fast, that it was impossible to tell at any one time what was the exact state of college. Those who

were awakened, were requested to assemble at particular rooms—of which one was designated for each *entry*, and proper persons were appointed to take charge of the meetings. The attention to the subject was such, that religion might properly be said to be the general topic of conversation. It seemed at one time, as if a universal solemnity prevailed, and every individual was prepared to hear conversation on the subject. It was at this time, that I wrote my letter to Mr. B., the contents of which I suppose you have seen or heard. The number I then stated to be religiously impressed, was one hundred; this was mere conjecture on my part, most persons estimated the number much higher, and I thought that I was below the truth. But it now appears that much of the feeling then visible was the effect of mere sympathy, and probably not more than eighty or ninety students have experienced real conviction of sin. A number who were at first awakened have returned to their state of stupidity, and since Tuesday of last week I do not remember to have heard of more than five or six instances of *awakening*. From that time to the present, the period may be styled the days of conversion. The number of those who hope they have 'passed from death to life,' I cannot exactly state. There are some of whom we stand in doubt. About forty give clear evidence of conversion. For two or three days past, the revival has appeared to be stationary; we now hope it is advancing again. Almost every day, some instances of conversion occur.

"I hope you will answer this soon, and let me know of your affairs; once we walked, we prayed, we sang, we sweetly conversed together. Oh! blessed days, when worldly care and worldly affection were in some sense strangers to our breasts, and sweet submission and Christian simplicity made us happy in the presence of God. Oh our divine Benefactor, may those days return, and our

hearts again be given unreservedly to thee, and we be fitted for thy presence in glory."

In June, he thus mentions a proposal for a general concert of prayer in behalf of colleges. "A plan is on foot for establishing a concert for prayer in all the colleges in the United States, at nine o'clock every Sabbath morning. It has been already extensively communicated in many directions. If any other hour has been heretofore thought of, I trust it will be relinquished for the reason, *that all may be united in this.* You will do what you can to promote the blessed design. I hope we all shall see the providence of God in it. Our concert was held last Sabbath morning, and will be continued till another revival of religion, and from that period, I hope, till the millennium. Oh what things do we witness. Let heaven and earth rejoice. The Prince of peace and glory is riding through the world. The angel is flying in the midst of heaven with the everlasting gospel."

A deep interest was felt about this time in the minds of many in the Christian community, in behalf of several young men from pagan lands, providentially thrown on our shores. Four or five natives of the Sandwich islands, particularly, were the means of calling forth strong sympathies, which resulted in the adoption of systematic measures for their education. In these philanthropic labors, Mr. Cornelius took a decided part. In conjunction with Samuel J. Mills, and another individual yet living, he toiled perseveringly and with great success to direct public attention towards the interesting strangers from the "isles of the sea." The circumstances in respect to the first suggestion of a Foreign Mission School, are thus detailed by the individual last alluded to. "The heathen youth, to whom Mills, of blessed memory, paid so much attention, early attracted the notice of Mr. Cornelius. He

found a native of Hawaii in New Haven, and with some difficulty obtained his release from an engagement into which he had entered. It was ascertained that several others were in different parts of the country. As we were one day deliberating in respect to what could be done in their behalf, the idea of a foreign mission school was suggested, whether by him or myself it is impossible to determine. It is very probable that the suggestion first came from him. We concluded that the subject must in some way be brought before the Christian community. He said to me, I will collect what information I can respecting these heathen youth, and you must write a tract. The piece thus produced was first published in the Panoplist, and afterwards constituted the substance of a pamphlet. I have a copy of it now lying on my table, in Mr. Cornelius's handwriting."

In the course of this year, Mr. Cornelius resided for a number of weeks at Fairhaven, in the vicinity of New Haven, Ct. The people of the place were destitute of the regular preaching of the gospel, and had severely suffered in consequence of that destitution. It was a field demanding diligent and laborious cultivation. The main object of Mr. Cornelius in resorting to this village was to secure an opportunity for retired reading and study. But the circumstances of the people called forth his sympathy, his earnest prayers and efforts. God was pleased to bless his labors with the influence of the Holy Spirit, many were awakened from the death of sin, and a considerable number were made "new creatures in Christ Jesus." The whole aspect of the village was changed. The fruits of holiness abounded to the glory of God. The labors of his young servant were also remembered with ardent gratitude, and even to this day, individuals are found in that village, who testify to his great love to them for Jesus' sake.

Many readers of these pages will be filled with admiration, we doubt not, at the extraordinary activity which he manifested, from the first, in the service of his divine Master. 'He could not *but* speak the things which he had seen and heard.' The whole current of his soul was turned into one channel—the conversion of all mankind to Christ. For twenty years he pursued this object with undeviating purpose. The vacations, which other students spent in amusement, or in simple relaxation from study, were to him harvest seasons, in which souls were gathered for Christ. In one of the vacations from his theological studies, he succeeded in forming a temperance society, substantially on the principle, and with the formal pledge, of entire abstinence from the use of ardent spirits. This was as early as 1814–15, a period when the deluge of intemperance was at its height, and when the friends of good order were trying to arrest its ravages by inducing men to report every year *how much* ardent spirits had been consumed in their families! The association, which Mr. Cornelius was instrumental in forming, was highly useful. During another of these vacations, he surveyed the whole country between the Hudson river and the State of Connecticut, for the purpose of ascertaining its moral condition. At a later day, and near the time of the formation of the American Bible Society, he succeeded in establishing, amidst much obloquy and opposition, an auxiliary association in Putnam county, New York. The results of one of his visits at the period now referred to, are here given.

"*Somers, N. Y., Oct.* 20, 1815.

"I remained in New York about eight days, and recovered so fast, that during the last half of the time, I was able to visit, attend prayer-meetings, and other duties. Immediately after the great storm abated, the wind became fair, and my mother, myself, and two young ladies, our

friends belonging to the city, sailed up the river to Peekskill, where my father was waiting for us; we rode home, arrived safely, and found all well. I ascertained that there were some favorable appearances of a revival of religion among the people, though nothing very extraordinary. Two or three persons had lately become hopeful Christians. But I was sorry to find that not a single prayer-meeting was held within the bounds of the society. I immediately consulted our minister, and several appointments for meetings were made in different parts of the congregation, which are continued regularly. These meetings are remarkably well attended, being literally crowded. Since they have been held, God has, we trust, been pleased to give us encouraging tokens of a revival of religion. The attention is most evident in my father's neighborhood. We had at my father's house, last Tuesday evening, a meeting for those who had lately become thoughtful, and though it was a stormy evening, and all who were disposed, could not and did not attend, yet we had as many as twelve or thirteen persons of this character. There are some interesting cases. Most of those who are awakened are youth and children; many of them my own catechumens. One old man, belonging to the most vicious part of our society, was thoroughly awakened, two weeks ago, at a special meeting held to pray for a revival of religion at which he was present. He could neither sleep, nor take rest in any way; he came three miles on purpose to talk with me on the great concerns of his soul, but I was absent. My father told me he was the most distressed man he ever beheld.

"Here, as in other places, some of the most discouraging things to be met with, are from professing Christians, and those of influence. But there is now certainly more of a spirit of prayer among them than I ever witnessed before. Some are longing for a revival of religion with

tears in their eyes. A means which has been most blessed among us, is that of ministerial visits to families. Mr. B. our minister, and myself, spent the first three days of this week in making such visits, in which time we called upon thirty-eight families, and held two meetings for prayer and exhortation. His plan is to call the whole family together, and enter into personal conversation with each one. He is very plain, and spares no pains to convince them of their need of salvation. The whole is concluded with prayer. Every house and family, let them be who they will, are thus visited. In one neighborhood we found many very thoughtful. I wish that this mode was more generally adopted."

In the autumn of 1815, Mr. Cornelius closed his connection with the theological class in Yale college, and soon after repaired to Litchfield, Connecticut, to avail himself of the instructions of the Rev. Dr. Beecher. He had completed a course of reading in sacred and profane history, had studied somewhat at large the system of divinity which his venerated instructor, Dr. Dwight, had prepared, and had attended in a measure to the composition of sermons. To practical and pastoral duties he had given considerable attention. For the performance of such labors, his personal appearance and habits were a remarkable qualification. To the same course the feelings of his heart strongly inclined him. It had been at one time his fixed determination to join either the Andover or Princeton theological seminaries, and pursue a regular three years' course of ministerial education. But ill health and other circumstances prevented him. Soon after reaching Litchfield, he thus wrote to an old friend, who was then making preparation for a visit to Charlestown, Massachusetts.

"*Litchfield, Ct., Dec.* 23, 1815.

"Another reason why I wish your visit to Charlestown may not take place immediately, if health does not imperatively demand it, is that the Atlantic States need exploring, just as Messrs. Mills and Smith have explored the country west of the Alleghany mountains. You, and Mills, (if he will go,) are just the persons needed. God has fitted you eminently for this service. If you could get the patronage of any respectable, able society, you might make this tour without expense to yourself, while you would receive the same compensation as young candidates for the ministry ordinarily do, for your trouble. You would acquire the same kind of public character as Mr. Mills has done, and this would give you a leading influence in all our public societies, such as he already has. A most interesting object would fall in your way in this tour, and that is the thousand poor, hapless children of Africa. We are, to a great extent, ignorant of their miseries. You would be able in this way to inform us what those miseries are. Besides, Mills can show you a plan already projected for their good.

"But after all, you are the best judge on this subject. Your health must be watched with an eagle's eye, and at present every other consideration must bow to that. Go to your Lord and Master and ask him what to do, and while you cast your all on his arm, choose what seems to be the will of Providence, and turn neither to the right hand nor to the left. I think, however, too much care on your mind will be injurious, and I am afraid I shall do you more hurt than good by my letter. Endeavor to get above depression. I verily believe you have God on your side, and therefore 'rejoice always, and again I say rejoice.' You will do good, and you have been instrumental of doing much already. Let your motto be, 'I can do all things through Christ which strengtheneth me.' God

has given you a large share of gifts, as all your friends, who best know you, believe. It is no part of humility to underrate what God has given you.

"I came to Litchfield on the 29th or 30th of November. I have written one dissertation of four sheets on the Existence of God, and another, of nearly the same length, on the Necessity of Revelation. I think I study as much as consists with my health. I attend religious meetings two or three times in a week, and have several little projects all the time in agitation. My feelings have been much excited in behalf of the female academy. There is evidence that the revival of religion continues. There are three or four instances of recent awakening, and two, perhaps, of conversion. Our Hawaiian affairs are prospering. T. came to visit me a few days since. The grace of God towards him and Obookiah has been most wonderful. They are at Mr. Prentice's house."

The subsequent letter is dated December 11th.

"Mr. Beecher calls upon me to attend religious meetings two and three times in a week. His sermons are very interesting and useful to me. I take notes from them. Yesterday in the afternoon his text was Isaiah lv. 6, and the sentiment deduced was that, 'the appropriate scriptural sense of seeking God is, that it is a *holy exercise of the heart.*' This, I think, was satisfactorily proved by a long series of texts. I only mention it that you may think of it, if you have not already. It completely explains Matthew vii. 7, Luke xiii. 24, &c. I wish I had time to say more on this subject. It is fearful to a sinner. It shows him at once what is the reason his seeking does not succeed. One head of the sermon, proving the efforts of sinners to be unholy, was thus expressed. 'Those who keep on in a course of unre-

generate seeking, and hold out to the end of life in that way, will certainly be lost.' You will see it is a two-edged sword.

"I congratulate you on the animating prospects which God is giving us relative to our dear Hawaiians.

"I wish you would come and pay us a visit, praying all the way for a revival of religion in the school here."

In January, 1816, he communicates the following:

"Mr. Beecher has written a long letter to Dr. Green, on the subject of a National Bible Society. And, agreeably to Mr. Mills's request, I shall write to him immediately, and acquaint him of the fact, as possibly he may be able to make a happy use of it. It gave Mr. Beecher, as well as myself, great satisfaction to learn the change of sentiment in the New York Bible Society on this subject. It is a most favorable omen. We have no doubt of the ultimate success of the society.

"Last Tuesday I rode from Litchfield to Kent, to attend a ministers' monthly meeting of 'Litchfield North,' as it is called. There saw Messrs. H. and P. Mr. H. has lately written to Mr. Evarts, on the subject of the heathen school, requesting the prudential committee to appoint a number of persons to draw up a plan to be submitted to the committee immediately. Mr. P. says the boys are doing well, and learning fast. In Salisbury, there have been two hundred hopeful conversions. In Colebrook, one hundred and fifty. In all that district, the work of the Lord still goes on. In Farmington, a revival of religion has just commenced. At Norwalk there is a powerful work of grace."

To the same correspondent he thus unfolded the feelings of his heart.

"*Litchfield, March* 3, 1816.

"The Sabbath after I saw you, I spent in New Haven. It was sweet to worship God in company with so many precious old friends. You know how sweet. I had also the satisfaction of seeing my own dear people among whom I labored last summer, and was comforted. Oh, my brother, how rich a reward in this world do those enjoy, who have any reason to hope they have been instrumental of saving souls. No matter how much toil has been sustained; one soul is enough to pay for toil infinitely greater. Blessed Jesus, strengthen our weak faith. Fill our hearts with the spirit of heaven, and make us burn as flaming fires in thy service. Does not your soul respond 'amen, even so, Lord Jesus'?

"The Lord be with you and give you great success in the wide vineyard where you now are. Lay down your life in Jesus' service. How delightful it will be to go to heaven amid the prayers and penitential tears of those whom you have just been instrumental in saving from death;—to carry as it were the tidings of their repentance. It is enough to make one's soul leap for joy.

"Brother S., what a time it is in heaven now! What rejoicing! In the dark ages of the church, ministering spirits could find but here and there a solitary instance of conversion with which to reanimate the heavenly hosts, if indeed they can be reanimated. But now myriads of such instances are daily celebrated with anthems of praise.

"Mr. Beecher has just received most enlivening intelligence from Long Island. You remember he paid the people of his former charge a visit last fall, and God made him instrumental of great good. There are now hundreds converted to God; seventy in Sag Harbor, seventy in East Hampton, and several in Bridgehampton. On Shelter Island, God has come down gloriously.

"I have just had a letter from Mr. N. of Weston. He mentions revivals of religion in Norwalk, where seventy-two have already joined the church; in Wilton, one hundred are awakened and the whole town apparently shaken. Some tokens of good in his own society; some in Ridgefield, and a blessed work in New Canaan. On Litchfield Hill, and especially near the boundaries of the society, the Spirit is continually descending. It may be said with truth, that God is blessing us with a perpetual revival. In Kent to the west, and New Preston to the southwest, God is pouring out his Spirit. Oh, what a time we live in! Rejoice ye heavens and earth, for the day of his power and glory and grace is come, and who will not bow before him?"

The correspondent of Mr. Cornelius, to whom many of the foregoing letters were addressed, was at that time residing in New York, engaged in labors of a highly important character in that city. This circumstance will explain some of the allusions in the following paragraphs.

"*Litchfield, March* 17, 1816.

"We weep and rejoice on your account. Could you be witness, you would hear many prayers put up to God, in the social concert, at the family altar, and in the closet, for that great city where thousands are perishing in a mass—for those dear ministers of Christ who are spending their strength in his cause. It would exceedingly gratify you, dear brother, if you could witness the interest which is excited in the breasts of Christians in this place for New York. I do not now remember to have heard a family prayer offered for some days, in which special mention was not made of New York, and often it is the principal part of the prayer. I received your letter on Friday evening. It gave great joy in the first place to

this family. Next day I was at judge R.'s, and disclosed the contents of it. It would have afforded you great pleasure to have seen the eyes of the venerable judge sparkling with joy. We all said, 'What shall be done to help them?' On the afternoon of the day, we held a concert of prayer principally on your account, and before we separated, agreed to set apart the hour before sunset on the Sabbath, for the same object."

Among the plans in which Mr. Cornelius was interested, while residing in Litchfield, was the formation of a society in the female school in that place "for doing good." Once a week he delivered a lecture to this association. The members of the school belonged to various parts of the northern States, and some of them were natives of towns which were very destitute of religious instruction. Facts were collected from many places on the subject of instituting societies for benevolent purposes, a small library was formed, and other means for doing good devised. In this way a number of individuals were prepared to engage intelligently, and with zeal, in various enterprises in behalf of their suffering fellow-creatures.

In nearly all the letters of Mr. Cornelius, which were written during this period, allusion is made to the Hawaiian youth, and the foreign mission school. It was a subject in which his benevolent heart was most thoroughly engaged. The evidence is probably decisive, that to him, as much as to any other man, the deep interest which was felt in that object, is to be attributed.

His mind had been for some time greatly interested, as the reader has already learned from one of his letters, in a plan for exploring the Atlantic States, after the manner in which the regions west of the Alleghany mountains had been surveyed by Messrs. Mills and Smith. The objects, which his comprehensive mind had sketched,

were the following: To furnish candidates for the Christian ministry with the necessary information respecting those districts of country which were in the greatest need of religious instruction; to form Sabbath schools in every city or considerable village through which the tour should be made; to aid the American Bible Society, by learning the facts in regard to the destitution of Bibles, and by establishing auxiliaries; to circulate religious intelligence by preaching missionary sermons, conversing on the subject, obtaining subscribers for religious newspapers, with a view to awaken Christians to exertions demanded by the present state of the world; to raise a fund by direct solicitation for the liberal support of the mission school; to ascertain the condition of the slaves in the southern States, in respect to their want of religious instruction; and in general to execute a commission of the most enlarged character, as preparatory to specific labors.

CHAPTER III.

LICENSE TO PREACH THE GOSPEL—ENGAGEMENT AS AN AGENT IN BEHALF OF THE BOMBAY SCHOOLS—ORDINATION AS A MISSIONARY—AGENCY AMONG THE SOUTHWESTERN INDIANS—RESIDENCE IN NEW ORLEANS—MARRIAGE—AGENCY FOR RAISING A FUND FOR THE CORRESPONDING SECRETARY OF THE AMERICAN BOARD OF MISSIONS—STUDIES AT ANDOVER.

On the fourth of June, 1816, Mr. Cornelius was licensed to preach the gospel by the South Association of Congregational ministers, in Litchfield county, Connecticut. The readers of this memoir will be gratified to learn the opinions which were entertained of him at this time by an individual who had every facility for forming a correct judgment. "I have forborne to say all I think of Mr. Cornelius and his prospects as a popular preacher in the best sense of the term, and as a missionary of great enterprise and prudence, lest, upon experience, some deficiency, unperceived by me, might be discovered. But the successful manner in which he has conducted the enterprise in which he is now engaged, (that of raising funds for the support of heathen children in the schools at Bombay,) and the influence he has exerted upon all classes of people, young and old, good and bad, and the confidence reposed in him by all the ministers and churches around us, make me feel as if it was safe and as

if it was duty to state freely to you my opinions and views. Mr. Cornelius has been as signally blessed in promoting revivals of religion, as in soliciting charities. I have never known a young man of such ardent feeling and ardent piety, and so much maturity of judgment and prudence, and who combines so many advantages to influence, as a public speaker, and in private conversation, the minds of men."

Notwithstanding the eminent advantages which Mr. Cornelius possessed from the God of nature and grace, it may admit of a doubt, whether a somewhat different and a more exact theological discipline would not have increased his powers for doing good. Considering the circumstances of his own character, and the peculiarly excited state of the Christian community at that time, in respect to benevolent exertions, when the attention was first aroused to the subject, it is evident that he was exposed to peculiar danger of premature entrance on the great work of the Christian minister and missionary. He was possessed of a vivid imagination, and of a ready elocution, which, added to active habits, exposed him to fall into a loose and prolix mode of preaching. He was certainly capable of reasoning and writing in a concise and logical manner, of methodizing his ideas on all subjects upon which he reflected, and of unfolding them in proper order, and without circumlocution. Such a "chosen vessel" should have had every possible polish. A little more vigorous discipline, and a somewhat closer attention to taste and accuracy in composition, would have considerably increased his singular ability in the service of his Lord. Allusion is made to these things, from a desire to give an impartial view of his character, and also from the knowledge that, in subsequent life, he himself regarded the subject in the light in which it is here presented. Very few men judged of their own char-

acter and attainments with more accuracy and real humility than Mr. Cornelius. None desired more earnestly, all those qualifications which would have enabled him, by the grace of God, to confer eminent blessings on his fellow-men.

The following incident, while it illustrates the preceding observations, will show a very uncommon attainment in one of the most difficult of the Christian graces. We relate it in the words of the excellent individual who communicated it, and who is now, as it is believed, partaking of the blessedness of the saints in light.

"In the year 1816, soon after Mr. Cornelius became a preacher, he received a commission, to solicit benefactions for foreign missions. Under this commission he preached with great acceptance, in several places in the north-western parts of Connecticut. Many individuals went from town to town to hear him; some of them exclaiming, 'he is a second Whitefield.' It was my privilege to listen to him at Norfolk. His text was Psalm lxxiv. 20. 'The dark places of the earth are full of the habitations of cruelty.' His discourse was in itself excellent. He gave a most striking account of the wickedness and woes of heathenism. His manner was still better. Without any appearance of wild-fire, he was wholly inflamed with his subject. Soon the flame seemed to spread through the house, and kindle every hearer. The effect was most happy. The people contributed much more than he requested. Still his discourse was probably less instructive, and less useful, than if it had been more regularly arranged, and more accurately composed. And now the question with me was, Shall I tell my young brother of his defects? Can I expect that thus borne onward by such a tide and torrent of popularity, he will be willing to stop and listen to chilling criticisms from me, upon points of comparatively small importance? I concluded, how-

ever, that if my counsel should be rejected, the evil would be trifling; that if accepted, the advantage might be considerable. Rousing up all my courage, therefore, I told him my whole heart. Never could I wish any pupil to listen with more respectful and earnest docility, or greater desire to profit to the utmost by every remark. This was sufficient to win my heart. But this was not all. At the conclusion, he manifestly felt more gratitude than he could express. Such was the basis of our friendship—a friendship which continued rising and consolidating till the day of his death—a friendship, which I hope, is destined to flourish and ripen forever."

The object to which allusion has been repeatedly made, and in which Mr. Cornelius employed several months of the year 1816, was originally suggested by Gordon Hall, a missionary of the American Board at Bombay. It was supposed that heathen children might be obtained there more readily than in any other part of India. In addition to the Hindoos, there were many degraded and miserable Portuguese and half-caste children, who seemed to have no way of escaping misery both temporal and eternal, unless the arm of charity was immediately stretched out for their salvation. Bombay, especially in times of scarcity, swarms with beggars from the neighboring continent with their families, and not unfrequently parents die and leave their orphan children friendless and wretched in the extreme.

It was on behalf of this interesting portion of the pagan world, that Mr. Cornelius commenced his labors. It was a department of the missionary work, into which he could throw all his energies.

The first letter which he wrote in reply to an official communication of Dr. Worcester, the secretary of the Board, informing him of his appointment, is quoted. He had previously made some efforts for the same object in a private manner.

"*Litchfield, June* 26, 1816.

"Rev. and dear Sir,

"I have the satisfaction to acknowledge the receipt of your official communication, which came to hand two days after I had written a second letter to Mr. Evarts. I should not have written that letter, had I not been strongly urged to go in many directions, and had I not wished to be engaged in the service of the Board as speedily as possible, to prevent those solicitations. I hope, therefore, you will not wonder at my apparent impatience. I am sensible that I have taken upon me a concern of considerable responsibility, and I most sincerely wish it might have fallen to one more competent to execute it. But God, I trust, has warmly engaged my heart in the thing, and the success already given to comparatively weak exertions, encourages me to hope, that I shall, through the blessing of God, be able to do something for those dear missionaries whose sympathies are so much excited on account of the miseries of the thousand hapless orphans of India. I shall most conscientiously observe the particulars of the commission you have given me, and the more so, as the catholic feelings of the Board have ever been my own, since I turned my attention to those plans for doing good, in which the Christian world are now engaged."

At the time in which he commenced his agency, there was a freshness and interest investing the whole subject, which contributed greatly to facilitate his labors. Many interesting incidents came continually under his observation. He thus writes to Dr. Worcester.

"*Litchfield, August* 3, 1816.

"The object which you have commissioned me to lay before the public, I am happy to say is one which greatly

interests the feelings of all who hear it presented. Indeed, I have never been openly opposed but by three infidels. In every religious society I have visited, many are subscribers, who never before subscribed to any benevolent plan, of a public nature. All classes, old and young, of different political and religious sentiments, I have seen united in this object. I could not but smile the other day, when in A., in the State of New York, at an observation of Mr. H., the minister. Casting his eyes over the gentlemen's subscription, he said with a smile expressing mingled joy and surprise, when he saw two names, and fifty cents annexed to each, 'That will prevent one of them from getting drunk, and the other from getting drunk and fighting, at least twice.' Happy, thought I, would it be, if charity could impose a tax on this class of society, that should compel them to forsake their drinking. In every place that I have visited, the feelings of children have been exceedingly interested, and I was not long since informed by Mr. H., of Goshen, that the children in his society, were to be organized with the design that they should support one child at Bombay. It is a very popular object among his little *folks*. Another advantage resulting from my mission, I hope, is that it enlists young Christians in the work of doing good, while their feelings are ardent; and wherever persons approve this object, they of course, from the nature and plan of my sermon, enlist on the side of foreign missions generally. I think, therefore, this object an excellent means for breaking up new ground, if I may so express myself. I have gone with it into a religious society which has never before given any thing to foreign missions, and but eight or ten dollars, annually, to domestic charities, as their minister told me, and I have seen that people subscribe, immediately after sermon, to this object thirty-five dollars, thirty of which were an annual subscription.

When I proposed to go into A., in the State of New York, several persons said I should obtain nothing worth going for, as the design was one with which they had had no connection, the females excepted. The result of my labors in that place, however, was eighty-two dollars, forty of which are an annual subscription. A man in W., who depends for support entirely on his own exertions, subscribed five dollars annually. His friends inquired, 'Why he gave so much, and how he could afford it?' He replied, 'I have for some time been wishing to do something for Christ's cause, but I cannot preach, neither can I pray in public, to any one's edification, nor can I talk to people. But I have hands and I can work.'

"I hope, Sir, you will forgive me, if I do wrong by telling these little anecdotes, which I confess have given me great pleasure. I will add one more. Old Mrs. R., the widow of the former minister in Norfolk, came forward after sermon to subscribe her name. On being asked what she wished to subscribe, she said to Mr. Emerson, 'I suppose the women will not generally give more than fifty cents, but I am old, and what I do I must do soon, for this good object. You may therefore put me down two dollars a year.' This was as nearly her language as I can recollect. Many such anecdotes I have met with, which have greatly animated me."

In the course of the autumn, Mr. Cornelius intermitted his missionary labors for a few days, for the purpose of assisting the Rev. Dr. Morse, of Charlestown, Mass., whose people were then enjoying a revival of religion. He thus writes to a friend who had been previously engaged in preaching in the same town.

"*Charlestown, Nov.* 4, 1816.

"I have for some days been thinking of writing a long letter to you, but the old reason has prevented. I gladly

accept the offer which R. has made me, of a part of his sheet. I have now preached for Dr. Morse two Sabbaths, and spent most of the last week with his people. On Monday night of last week, I had a very interesting meeting. I delivered a lecture from these words, 'Behold, now is the accepted time, behold, now is the day of salvation.'

After service, as many as twenty remained, and it was with difficulty I could dismiss them. The Sabbath before, I preached in the afternoon to Christians, from Rev. ii. 4, in the evening from Psalm xiv. 2, 3. Tuesday and Wednesday I was obliged to spend abroad. Thursday I returned, and aided in forming a female Sabbath school society, which I am happy to tell you is in a very flourishing state. Will you be so good as to send them all necessary documents from your society, as soon as possible? Thursday evening I preached from Mark viii. 38. I hope the sermon was blessed. One woman, the next day, expressed to me the hope that she was brought to the Saviour while hearing the sermon. Friday, I attended a meeting in the evening, at the *Neck*, I believe it is called, where you had preached once to the rope-makers. My text was, 'There is no peace, saith my God, to the wicked.' It was a solemn season. Friday, and a portion of Saturday, were also spent in part, in visiting. Saturday, the officers of the church met to examine the candidates. Sabbath morning, attended meeting at sunrise, in the chapel, to pray for an increased revival of religion; at nine o'clock, attended and aided in the organization of the children of the Sabbath school into classes,—at twelve preached to the 'spirits' in the state-prison. It was affecting to see some of these hardened creatures weeping. My text was the resolution of the prodigal, 'I will arise and go to my Father.' In the afternoon preached to Dr. M.'s people, from Mark viii. 36, on the worth of the soul, and danger

of losing it. Blessed be God, I do think the Spirit was present. I was favored with more freedom of utterance than usual. In the evening I preached again to a considerable audience, from Isaiah xxiv. 10, the first part of the verse. You can judge a little of the current of thought running from it. We all supposed it was the most solemn time we have yet had."

The following incident occurred in a visit to Essex county, Massachusetts. "On Monday, I returned to M., where I had an appointment in the evening to preach my missionary sermon. When Mr. T. understood what the people of C. had done, his heart seemed to sink within him. He appeared to have the most trembling apprehension that his people would be far behind their brethren in this work of charity, and added 'that if I could get fifteen dollars, I should do more than he feared I should.' Good man! I was aware of the fact that his feelings impelled him to his closet, and before we went to meeting, we both united in committing the event to God. The house was exceedingly well filled, and, blessed be the Lord, the hearts of the people were moved. About eighty dollars were immediately subscribed, and two societies formed. Tears of joy evinced the gratitude of Mr. T. I have found him to be one of the most cordial friends of doing good I ever met with. 'What my people have done,' said he, 'is worth more than five hundred dollars to them.'"

To Dr. Worcester.

"*Andover, Nov.* 15, 1816.

"I have determined to go over the whole county of Essex, and not leave the vestige of a society behind, where I can gain access to the people. I find, if I tell the people every where that I am going to every society, then no one is prepared to stand as an exception. Will

you please to answer this immediately, and direct the letter to Andover, signifying to me your approbation of my plan of visiting every Congregational society in the county, if you should judge proper?"

"*December* 18, 1816.

"I began my visit in the county of Essex, October 12th, and closed December 18th, having been out of my proper work about ten days, which I spent in preaching for Dr. Morse in Charlestown. During the above time, I have travelled seven hundred and seventy miles, and preached sixty-seven times. It is now a little short of six months since I entered the service of the Board, during which time, I have travelled one thousand six hundred and fifty miles, preached one hundred and thirty-six times, formed about seventy societies, and received in all for the Board four thousand two hundred dollars." *

* It is proper in this place to say, that on account of the extreme difficulty of obtaining children at Bombay for the schools in question, most of the funds raised for the object in this country, were transferred to Ceylon, with the consent of the donors, the difficulties in the way of establishing schools, not existing on that island. It was ascertained that only twice the sum requisite for educating a heathen child in a missionary family at Bombay, would be sufficient for the support of a school at Ceylon of forty or fifty children. At Bombay, the natives had not forgotten the violence practised on them and their children by the Portuguese; their jealousies were in consequence ever awake. Some outcast African and Portuguese children were, notwithstanding, found, and received into the families of the missionaries. At the present time, [1834,] the system of education at Ceylon advances with as sure progress as can be affirmed of any instrumentality merely human. The number of pupils in the seminary at Batticotta is one hundred and forty-four, in the female school at Oodooville fifty, and in the other schools at the five stations, three thousand two hundred and fifty-one; in all three thousand four hundred and forty-five, of whom two thousand nine hundred and seven are males, and five hundred and thirty-eight females. The number of village free schools in addition is seventy-eight.

In the course of the year 1816, preparations were made by the Rev. Cyrus Kingsbury for the establishment of a mission among the southwestern Indians. A situation had been selected within the limits of the Cherokee tribe. Two young men, Messrs. Moody Hall and Loring S. Williams, with their wives, had proceeded to the place, in the capacity of teachers. The government of the United States gave a very encouraging assurance of their patronage. At the commencement of the establishment, it was supposed that an expense of several thousand dollars must be incurred. In consequence of these circumstances, the prudential committee appointed Mr. Cornelius to a special agency, authorizing him to solicit funds in aid of the specified establishment, for educating the youth and children of the Indian tribes.

On the 13th of January, 1817, he commenced his agency, visiting the southern portions of Massachusetts, Rhode Island, and a part of Connecticut. Kumorii, an Hawaiian, brought to Boston some time previously, accompanied him. At Bristol, Rhode Island, Mr. Cornelius was received with extraordinary personal kindness, while his object was patronized with unusual liberality. Every where on this tour, indeed, the claims of the poor Indians were recognized, and in many cases warmly acknowledged, though some individuals withheld their support from the impression that the Indians are doomed to speedy and irremediable ruin. On the 11th of February he reached Hartford, Connecticut. After having collected valuable donations in that city, and in several of the neighboring towns, he proceeded to the county of Litchfield, where he remained two or three weeks, prosecuting the objects of his agency, and regulating the affairs of the foreign mission school, which were then in a state of considerable embarrassment. He then visited New Haven, at that time in mourning on account of the decease of

president Dwight. His little flock at Fairhaven also shared in his sympathies and prayers. In New York and its vicinity, he continued a number of days. After a sermon in the Middle Dutch church, the contributions amounted to three hundred and thirty-three dollars. At Philadelphia, he collected between seven and eight hundred dollars. As a specimen of his energy and perseverance, it may be mentioned, that he began his solicitations one morning at the head of one of the principal commercial streets, and went into every counting-room, down on one side of the street, and up on the other, in a day, presenting the claims of the Indians, receiving from some an entire refusal, and from others a few dollars. The late Stephen Girard contributed twenty-five dollars. He thus describes his journey to Baltimore.

"Next morning, June 20th, I continued my journey, and passing through one village only, Abingdon, arrived in Baltimore on the evening of the same day, and put up at the Fountain inn, kept by Mr. John Barney. Here I continued until after the Sabbath, when I was invited to take up my residence in the lovely family of J. C., Esq. Here I continued while I remained in Baltimore, and was permitted to prosecute my object with all the earnestness I pleased. I proposed to Dr. I. and obtained his consent to preach in his church on Sabbath evening, June 29th, to an united audience of different denominations of Christians. When this arrangement was entered into, I did not anticipate making any personal solicitation at all. When the evening came, unfortunately for the cause as we supposed, the weather was too inclement to permit a general attendance. As it was, I preached and had a collection of two hundred and five dollars.

"On Monday, many worthy gentlemen expressed regret that I should leave the city without obtaining more money

to my object, and particularly, as the inclement weather would furnish me with a suitable excuse for making personal solicitations. Most gladly did I accept the advice, and commenced the work forthwith. In the mean time, several young ladies became interested, particularly Miss [illegible] who undertook the work of solicitation among the ladies. During the whole of this week, I labored incessantly, the [illegible] exceptal, and collected by solicitation, more than one hundred dollars. The ladies also collected [illegible]. As it now became highly probable that I should continue in Baltimore another Sabbath, I resolved to improve it to the best advantage, and to apply to the trustees and leaders of the Methodist churches, which are large and respectable, for leave to preach in their churches on the Sabbath evening following, and take up a collection. The application was very kindly received, and permission generously granted. Accordingly, notice was given of the design, and I preached to a very large and attentive audience, an extempore sermon, from Psalm xvii. 5. The contribution amounted to nearly one hundred and sixty dollars. Monday I made a few more personal solicitations, and found that the whole sum I had obtained in Baltimore amounted to seven hundred dollars. In reviewing the steps in which a gracious Providence enabled me to walk, I could not but [illegible] humble thankfulness of divine guidance and approbation. My motives, too, which were so much deprecated on the [illegible] day, I trust, were the means, unquestionably, [illegible] to the poor Indians double what could [illegible] as a contribution even from a large [illegible]. I have never met with a more striking [illegible] in which the apparent frowns of God was so [illegible] proved to have been benignity in disguise. So it [illegible] to all, and all I hope gave God the glory.

On Monday, July 7th, I was under engagement to

preach twelve miles distant, on the way to Washington, at a place called Elk Ridge. It became necessary, therefore, that I should part with my Baltimore friends. Two of them, however, had concluded to honor me with their attendance, which rendered parting less painful than it would have been to break away from all at once. In the family of Mr. C., I had become attached, and had reason to believe I was blessed with a large share of their affection in return. When I bid them farewell, Mrs. C. and her daughter manifested as much affection by their tears and sobs as ever did my own mother and sisters. Unable to say deliberately what she wished, Mrs. C. had committed it to writing, and requested me to read the note when I had left them. It was as follows:

"'Dear Sir,—As time will not admit of conversation, I must request in this way an interest in your prayers, occasionally, for myself and family. Accept my best wishes for your health and happiness, and my sincere prayer shall be that you may be preserved from the temptations of the world. I feel for you nearly the same interest a mother does for an own son.

"'Yours, with affection, M. C.'

"Thus I left this family, a family to whom I shall ever be indebted, and whom I trust I shall never forget."

Mr. Cornelius remained in Washington several weeks, and preached upon the objects of his agency in the city, and in the surrounding country. He here received an additional commission from the American Board of Missions, authorizing him to give particular attention to the plans which were then devising for the benefit of the Indian tribes. He was directed to express to the late secretary of war, the Hon. William H. Crawford, the high

estimation in which the Board regarded his services in connection with the Indian mission, and to assure him that it was the settled purpose of the Board to form in the Choctaw, Chickasaw, and Creek nations, establishments similar to the one which had been formed at Brainerd in the Cherokee nation; and also to promote with energy and perseverance the great design of imparting to those four tribes, the blessings of civilization and Christianity.

Mr. Cornelius accordingly opened a correspondence with Mr. Crawford, secretary of the treasury, Mr. George Graham, acting secretary of war, Mr. Thomas L. McKenney, agent for the office of Indian trade, and other gentlemen. From every officer of the government, with whom he had intercourse, he received warm assurances of friendship and co-operation. Throughout the administration of Mr. Monroe, a decided interest was manifested in favor of Indian civilization. One of the officers wrote after the following tenor. "From the war department, which is charged by the laws with the management of the Indian tribes, you have received assurances of all the assistance which the means placed at its disposition will permit. In this cause, that department will be supported by the other departments, with the decided approbation of the president. But the means of the executive are inadequate to the establishment of a system commensurate with the importance of the object. It is impossible to determine whether these means will be increased with a view to second the efforts of the executive government in this benevolent undertaking. If an appropriation equal to that which has been made for the purpose of improving them in agriculture could be obtained, my hope of success would be sanguine. Fifteen thousand dollars a year is nothing to this nation, compared to the great interest of civilization and humanity, which I fondly hope could be effectually secured by the judicious application of it in the education of our children of the forests."

Another individual, high in office, thus expresses his feelings. "If I could aid in the promotion of a design, so benevolent as that of reforming our own Indians, and of promoting civilization and Christianity among those Indians who live beyond the limits of the United States, it would afford me great satisfaction. There are no means within my control, which I would not gladly put in immediate requisition for the promotion of such a work. Aboriginal reform, is a labor requiring much and various exertion; and resources more abundant than have hitherto been employed. Nor is it owing to any cause other than a want of judicious management and suitable means, that so many thousands of our Indians remain to this hour, ignorant in almost all matters relating both to their present and future happiness. As to our government, I KNOW it is benevolent—the pillars on which it rests are formed in mercy. If any measures can be devised, promising the extension of the happiness of any portion of the human family within its limits, those, who constitute this government, stand ready to furnish the means. Nothing, I am sure, within their province, or which they have power to afford, will be withheld."

It were well for the honor of the country, and for the condition of the Indian tribes, if our national government had always been actuated by the noble feeling which is implied in these remarks. It shows that the spirit of Washington, who was a father to the Indians, as well as father to his country, animated at least some of his successors.

It is not pretended by these remarks, but that the relations of our government with the Indian tribes, are involved in difficulty. It has ever been the fact. In different periods of our history, the Indians have been called upon, not only to revenge their own quarrels, but to furnish a mercenary *guerilla* for the English, French, and

Spanish; ever ready like the Swiss, to go where there was the promise of the greatest reward. They have been a sort of tennis-ball, which several powerful rival nations have alternately thrown and received. They have also generally resided on the very confines, not of civilization, but of *outlawry*, where white savages could congregate, and practise their impositions on the credulous red men with impunity. The vexed question of state-rights, has here been brought into full operation. Changes have been rung on the *imperium in imperio*, till the Indians have been exposed to be legislated out of all rights and privileges. One imperial authority, like that of Russia, could have set the matter right at once; but in consequence of the complicated and delicate organization of our frame of government, there must be negotiation, treaty-making, deference to state-sovereignty, and perhaps inevitably a languid administration of justice. In addition to all, and as one foundation of all the difficulty, there has been the disputed and yet unsettled question in regard to the precise nature of the original right to the soil, and also the fatal practical belief that the Indians must, by an irreversible destiny, sink into annihilation. This last idea has operated secretly but most perniciously. What use in endeavoring to civilize an Indian tribe? They are vanishing like the leaves of the forest. Mild or merciless treatment is equally unavailing. No human power can stay the downward progress. Just as if God had implanted the elements of decay and death in communities and nations. Just as though he had placed a portion of mankind beyond the comprehension of that benignant command, 'Go ye into all the world, and preach the gospel to every creature;' and just as if that gospel, received in its love and power, would not have arrested the degeneracy of the Indians, and happily reversed their condition. We are not believers in the *necessary* decline

of nations. Righteousness exalts a community, and a community will continue to do right, if the proper instrumentality be applied. God will not withhold his effectual blessing, except as a punishment to the skepticism or iniquity of his creatures. The Indians were *not made to be destroyed.* They have in their natures, all the germs of social and intellectual improvement. They have as clear an idea of a supreme Deity, as the enlightened Egyptians, or the philosophic Greeks and Romans ever possessed. They are not so low down on the road to spiritual reprobation and death, as the mass of the people of those ancient countries. The cold theory about Indian degeneracy, met with a full refutation nearly two hundred years ago. Eliot, and his philanthropic compeer, Gookin, showed of what the Indian nature, in conjunction with God's grace, is susceptible. The worshippers of devils were raised into the dignity of sons of God. At the same time, the wealth and respectability and population of the families, affected by the labors of the missionaries, increased. John Eliot understood the principles of a just political economy. There was no more difficulty in elevating the Penobscots, or Narragansets, or Mohawks, than there was in elevating the Indians of Natick or Martha's Vineyard. If other men had arisen with the same zeal, and love, and faith, which filled the bosom of Eliot and the Mayhews, there is every reason to believe that the Indians would now have been flourishing, independent, Christian communities; or incorporated and amalgamated with us, in the enjoyment of all civil and religious rights. The want of missionary effort one hundred and fifty years ago, must not be ascribed to an arbitrary appointment of God. At the very time when good men were slumbering over the destinies of a world of poor dying idolaters, and comforting themselves that the Indians were reprobate from divine mercy,

and destined to utter extinction, God, in his providence and by his Spirit, was rebuking their apathy, by signally blessing Eliot in the woods of Massachusetts Bay, the United Brethren in Greenland, and Schwartz in Tanjore. The fields were white to the harvest, but the reapers were idle. At a later day, why was there not more than one Brainerd? Why, but from the withering influence of the belief that the Indians were made, not for salvation, but destruction.

These remarks are offered for the purpose of illustrating the difficult, as well as interesting, nature of the enterprise in which Mr. Cornelius was now engaged. Many were the obstacles which were thrown in his path by men of enlightened minds, as well as by the ignorant reviler of missions. No objection was more frequently obtruded on his attention, than the utter hopelessness of all efforts to civilize the Indians. Why, it was triumphantly asked, expend your efforts in favor of men, who are beyond the reach of Christianity itself, and doomed to speedy annihilation? A still more harrassing mode of opposition he was called to encounter. This arose from the white emigrants and their agents, who looked, with an envious eye, on the rich lands of the Indians, and who were about to add to the crime of destroying many of them with the intoxicating liquid, that of removing the ancient landmarks, and of tearing up entire nations from the place of their fathers' sepulchres.

It was at this interesting juncture that Mr. Cornelius commenced his southwestern tour. It must have been truly refreshing to him, to have received such ample testimonials of the friendly feelings and cordial co-operation of the general government.

On the 17th of July, Mr. Cornelius visited Mount Vernon, the seat of general Washington. "The mansion-house is an antique and venerable building. It fronts on

the Potomac, to which it presents a portico of ninety feet in length. The building consists of a main body and two wings. One of them was built by general Washington, and was constructed agreeably to his own wishes. In the rear, are serpentine gravel-walks, lined with trees leading to the garden and to the extremity of the rear court-yard. Numerous smaller edifices, such as the school-house, gardener's house, and houses for the servants, give the whole an aspect of a little village. The scenery itself, and the improved state of the place would compensate a person for the trouble of making a visit, and while he recollects that the whole has been consecrated by the presence and possession of one of the greatest of men, whose dust still sleeps upon it, he cannot but feel richly repaid."

Being obliged to remain in Staunton, Virginia, nearly a week, he took occasion to visit and thoroughly explore a celebrated natural curiosity, called "Weyer's Cave." Of this romantic mystery of nature, he has furnished a long and scientific account. At the close he says, "On the whole, it is one of the greatest curiosities I ever beheld. The discovery of the cave was made in 1806, by Mr. Barnett Weyer. Some game, taken in a trap, having drawn the trap into an opening among the rocks, were traced by a dog belonging to Weyer. The dog penetrated some distance into the rocks, and by the nature of the sound he made, suggested to the mind of his master, the idea that there must be a cavity in the rocks. This circumstance led to an examination, which, in the result, has disclosed one of the most interesting subterranean curiosities. The hill, in which it is situated, is full of caverns and holes of various sizes and description. The probability is that all are really but branches of each other. On the 22d of August, the cave was illuminated by one thousand candles, each fifteen inches long, placed in different parts of the cave, and which furnished, to a vast

number of persons who had come from a distance to behold, a rare opportunity for making a thorough examination."

On the 14th of August he made an accurate survey and measurement of the Natural Bridge in the vicinity of Lexington,—an object, which the pen of Mr. Jefferson has described with so much force and beauty. "All that captivates the mind in a display of power, or loftiness of height, combine to excite wonder and admiration, while the distant view of the sky and flying clouds, as they are seen through the opening beneath the lofty arch, give to the whole an effect equally delightful and sublime.

"I confess, I cannot, from the strictest examination, see sufficient evidence to conclude with Mr. Jefferson that the hill has been cloven from the top to its base by some convulsion, leaving in this particular part a rock, which, not having fallen in the general shock, forms, as its result, the arch of the bridge. I had rather view it as the direct result of the hand of the Deity, and regard it as another striking proof of his wisdom and power."

From Lexington, Mr. Cornelius proceeded over the vallies and mountains of western Virginia, till he entered the State of Tennessee. Whenever an opportunity presented, he exhibited the subject upon which he was commissioned, generally before interested and attentive audiences. To his wakeful eye, and ardent curiosity, many scenes were presented in external nature, as he crossed the highlands, which separate the waters of the Atlantic from those that pass into the Mississippi, which filled him with admiration, and led him to adore that Power who "setteth fast the mountains."

The incidents which he met, during a short time before he arrived at Brainerd, the seat of the Cherokee mission, are thus detailed in a letter to his family-friends.

"*Brainerd, Cherokee Nation, Oct. 27, 1817.*

"I left Knoxville on the 15th day of September, having collected in that town, notwithstanding the prejudices of many people, one hundred and sixty dollars, and sold my jewelry for seventy dollars more. I also purchased a new horse, the cost of which was one hundred dollars, and some articles of clothing, suitable for travelling in the wilderness. I passed on through several small places, where but a few years before it was an entire wilderness, and arrived, on the third day, at a place called Washington—a frontier-town, distant eighty miles southwest from Knoxville. Here I remained one day in expectation that Mr. Kingsbury, who was forty-five miles distant, would come and guide me to his place of abode, among the Cherokees. We had agreed upon this by letter. But I was greatly disappointed to find he had not come. On Friday, at 10 o'clock, A. M., I left Washington, and rode ten miles to a place on Tennessee river, called Hiwassee Garrison, formerly a military post, built by the United States. Here I found a man who had business with Mr. Kingsbury, and offered to accompany me. Although it was past one o'clock when we were ready to set out, I resolved to go on, supposing the distance to be not more than thirty miles at the furthest. We knew we should be compelled to ride in the night, but as the moon would shine brightly, we concluded to go on. After a long delay, we got across the river, and entered immediately the Cherokee country. We soon found a new mode of travelling. The road was nothing but a narrow Indian footpath, running through the woods. These paths are numerous, and a stranger is often lost. My companion was as ignorant of the true road as myself. We had not gone more than three miles, before we found we had taken a wrong direction. It led us, however, to an Indian house. But neither of us could explain our situation to

the Indians. I could only say *Chick-a-mau-gah*—which was the Indian name of the place where Mr. Kingsbury lives, and by which they understood what we meant. One of them, a very good-looking young man, offered to get on his little horse, or pony as it is called, and conduct us to the right path. He guided us three or four miles, and set us into a very plain road, for which I gave him a little compensation. You would have been extremely delighted with the appearance of this young Indian, and if you had indulged a fear of these poor natives, you could have indulged them no more. Nothing but the most sincere good will and friendship was written in his countenance. As I have said, he was very beautiful. His dress was the hunting shirt, made somewhat like a frock-coat, and extending to the knees. This was girded around him with a belt or sash, in the manner in which sashes are used among us by military officers. His face was painted in two or three places with a red paint. On his head, he wore a turban made with a common handkerchief, but put on in such a manner as to leave the top bare, from which a long braid of hair hung down upon his back. This was the manner in which I was escorted, if I may so say, into the Cherokee nation. We rode till half past seven o'clock, and then came to another Indian house, the first human habitation we had seen for ten miles. Here we obtained an Indian for a guide to conduct us to Mr. Kingsbury—understanding that it was but ten miles distant. We set out again at half past eight o'clock. I was extremely hungry, and my horse had had nothing to eat during the day. I could get nothing, however, but an ear of corn, which I divided between myself and my horse, and then set out. But a long course indeed it was. Instead of being ten, it was fifteen miles, and through a gloomy part of the wilderness. We rode over hills and plains covered with woods, crossed

several large streams of water, all of which we had to ford; sometimes we were in low, marshy ground, where the trees and bushes were so thick as to make it dark as midnight without a moon. Finally, being greatly fatigued, we reached, at five minutes past twelve o'clock, Chickamaugah creek. It was very high, and ran swiftly, and the Indian guide signified to us that it would not do to ford it. Mr. Kingsbury lived about one fourth of a mile on the other side. What could we do? We hallooed as loudly as we could, and called out until our throats were sore, but no one appeared, or answered. They were all buried in sleep. We were preparing to lie out all night, weary, wet with the dew, which falls in much greater abundance here than in New York, and without fire, when our Indian guide offered to go over the creek, if we would let him have one of our horses, calling his own '*steaky*,' that is little, or small. He then waded in till the water came within a foot of the horse's back, and got safely on the other side. Our brethren soon came to our relief, to our unspeakable joy; we crossed in a canoe, and our horses were taken over by one of their men. I cannot tell you the happiness I felt in treading missionary-ground. But we did not get over the creek until half past one o'clock in the morning, one hour and twenty-five minutes after our arrival at the creek. But you may judge of my surprise, when I was told that Mr. Kingsbury had gone to meet me the day before. We had taken different roads, and therefore missed of each other. I did not see him until the next week after my arrival. Thus I reached this long sought place (at half past one o'clock) on Saturday morning, Sept. 20th. At three o'clock I went to rest, and awoke at six the next morning, without feeling any inconvenience.

"Last week, I returned from a council of Indians which met sixty-five miles south of this place. I had a

talk with the Cherokees and also with the Creeks about establishing schools among them, and requested them to let me know sincerely their feelings. The Creeks have not yet given a final answer. The Cherokees consulted together, and ordered one of their chiefs to make a speech on the subject, and proclaim the result to the council, which he did in his own language, and in a very animated manner. His discourse was fifteen minutes long, or more. Mr. Hicks wrote down the heads of it, which are as follows.

"'I am now going to address the council of the Cherokee nation, and each representative will inform his town, respectively, the result of our deliberation on the subject of what we have heard from the northern good people, who have sent this man to us;—of their offer of pity to our people, and that we have taken hold of their offer. We have thought right to accept of their benevolent object, that our children may learn to act well in life, and their minds be enlarged to know the ways of our Creator: For we have been told that by education, we may know that at death, our spirit will return to the Father of it. It will also promote our children's good to labor for their living when they come to years of manhood. I am sensible the hunting life is not to be depended on. So our father, the president Washington recommended to us to labor, instead of hunting.

"'These good people have established one school at Chickamaugah, and sent us teachers to educate our children. Wherefore the council requires all persons to treat them friendly, and not disturb any thing they have. And as there are now warriors to start immediately to visit the president of the United States, the chiefs are also requested to instruct them to ask our new father, the president, for his assistance to instruct our children.'

"From this speech, judge for yourselves whether the

harvest among these Indians is not ripe, and the time come when Christians every where should open wide to them the hand of charity. But I must stop. I could write a pamphlet without telling you all I have seen which is interesting. From what I have said, you can judge of my employments during the four weeks I have been in this nation. I am glad for your sake that God has detained me to this time in a healthy region, for it has been a sickly season in the vicinity of Natchez. Even in Tennessee, I could feel the sultry weather of August and September. These are the most unhealthy months of the year. I have been sick three days at a time in these months; but my health is as good as ever, since the cold nights have come on. This has been proved lately, while I was absent at the council. I have mentioned High Tower, sixty-five miles from this place, where I had miserable living, and was obliged to lie out in the woods and on the ground four nights in succession, but never had better health. The journey to that place was tedious and dangerous. I was obliged to swim my horse over a large river, and cross myself with my baggage in a canoe. The High Tower river I forded when the water came up to my *saddle-bags*. Both rivers are from two hundred to three hundred yards wide, and there is not a bridge any where. The Lord has kindly preserved me thus far, and it would be ungrateful in me not to trust him in time to come.

"I suppose you wish to know how much I have collected in all for the Indians, since I commenced my tour in Massachusetts in January last. I do not know exactly, but I believe it amounts to four thousand four hundred dollars, or not far from it. While collecting this, I travelled two thousand miles and preached one hundred and fifteen times."

Mr. Cornelius thus describes his visit at the house of a Cherokee chief.

"On Wednesday, the following day, we went to meet a council of chiefs, to be convened at the house of Charles H., about fifteen miles distant. We rode ten miles, and tarried all night at an Indian house, where we were kindly furnished with such things as it afforded. A bed was thrown upon the floor, upon which we slept comfortably, and in the morning we pursued our journey to the house of Mr. H. where we arrived in time to take breakfast with him, and the Indian chiefs. The whole scene was to me new, and as interesting as new. In the first place, I was disappointed in finding the Indians so comfortable in their circumstances. Of Mr. H., I had been told much by my brethren, and I can say, although my expectations were high, they were fully realized. He is a half-breed Cherokee, about fifty years of age. He has very pleasant features, and an intelligent countenance. He speaks the English language with the utmost facility, and with great propriety. I was exceedingly surprised that a Cherokee should be able to obtain so extensive a knowledge of English words as he possesses. He reads better than one half the white people, and writes an easy hand. For thirty years, he has been, as occasions required, an interpreter for the United States. As a man of integrity, temperance, and intelligence, he has long sustained a most reputable character. Some time since, he made a public profession of the Christian religion, and united himself to the church under the care of the Rev. John Gambold, the missionary of the United Brethren, who has for a number of years been laboring in this nation. Since that time, he has exhibited a character according to the gospel, and given evidence, which none can resist, that an Indian bosom can become a habitation for the Holy Spirit, and the seat of true Christian felicity.

How cheering must be the reflection to the mind of the dear servant of Christ who was instrumental of his conversion to God, that he has, through the favor of heaven, hidden a multitude of sins, and saved a soul from death. Mr. H. has taken great pains to educate his children, and bring them up in the practice of the arts of civilized life. He has two sons who read, and write, and speak the English language, and I could not but feel greatly animated to hear the sound of the wheel and the shuttle from the hand of his daughters. This house is built after the manner of the houses of the white people, and better than the habitations generally are in the *settlements*. It is made of hewn pine logs, is twenty-six feet by eighteen, two stories high, with a double piazza the whole length of the house, ornamented with hand rails and *banisters*, and covered with a good roof of shingles, which is not usually the fact in the western country. He possesses the affection and confidence of his countrymen to a high degree, and lately has been promoted to the highest station but one in the nation, that of second chief, or beloved man. Indeed I can truly say I have seldom been so happily disappointed as I have been in meeting such an Indian as Mr. H. I wish all the incredulous people of our country could but see what I have seen in this man, and I think they must blush to say, as I have often heard them say, 'There is something in an Indian wholly peculiar, which will forever render it impossible, either to civilize or Christianize him!' In the case of Mr. H., this proposition, in both its parts, is proved false. I have but one subtraction to make from the high character which I think is justly due to Mr. H., and even this is less in him than in others who cannot plead as he could, when probably he first owned a slave, that he had not the same knowledge of moral truth as they. Although he is humane to his slaves, a few only of whom he owns, I

cannot but say, I should regard him as more deserving of Christian approbation, if he had not one of his fellow-creatures in bondage.

"With the chiefs who had convened to make out the instructions to be given to their delegation to Washington, I had a little conversation by means of an interpreter. They were less civilized in their exterior. Their ears were *slitted*, after the Indian manner, and pieces of silver attached to them. Their dress was the hunting shirt, vest, turban, deer-skin *leggins*, with silk or other garters, and *moccasons*. Some of them had hats. One of them showed me a pair of silver spurs, made by a native, which were very elegant. The price of them was eleven dollars. They were a true specimen of native ingenuity. The chiefs were all well provided with horses and saddles, and blankets. Their appearance was that of the utmost contentment. They were extremely friendly to each other, and to Mr. H. and myself. More good nature I never saw displayed in any meeting than this. Still they seemed to have no idea whatever of the importance of time. They took the day as it came, and seemed to have neither regret for the past, nor anxiety about the future. Understanding that in eighteen nights from that time, (Indians count by nights,) there would be a large council of Creeks and Cherokees at High Tower, I concluded not to open my great subject till that time, and therefore took my leave of them and returned to Brainerd the same day.

"On the Sabbath, Sept. 28th, I preached in the morning for Mr. Kingsbury, and assisted in the administration of the Lord's supper, as I had also assisted the Friday and Saturday before, in forming articles of faith and a church-covenant for the purpose of constituting the brethren and sisters a Christian church. The scene on the Sabbath was very solemn and interesting. I trust the

foundation was laid for a great church yet to be gathered for the Lord."

The following paragraphs describe some incidents which occurred at the meeting of the council at High Tower, referred to on a preceding page.

"The bank of the High Tower river on either side is steep and of difficult ascent and descent. We paused awhile at this river, and doubted our ability to ford it. To a stranger it would have appeared the extreme of rashness. But the Indians are not easily deterred from accomplishing what they undertake. They went forward, and it was not for me to doubt long what I should do. I followed, and although the water was so deep in some places as to reach my *portmanteau*, we all crossed it in safety. We had not proceeded more than forty rods, before we came to the path leading directly to the council. It was about sunset.

"We tied our horses near us, and purchased a supply of fodder for them. For ourselves, we could obtain nothing. We had taken no food except our breakfast in the morning, and now we must content ourselves with remaining hungry until the next day. We built a fire under the protection of a tree, spread our blankets, and went to rest. During the whole night, we were much disturbed by the *whooping* and yelling of some Indians in the woods. This was the first night I ever lay out under the canopy of heaven. The Lord made it a comfortable night. I arose in the morning, much refreshed. It was to me a new scene. As I awoke, I could hear the heavy dew dripping from the trees all around me, as they drip after a shower of rain. These dews are very heavy, and the night, particularly towards daylight, is proportionably cool."

At the council on the following day, Mr. Cornelius addressed the assembled Indians.

"The Indians had generally convened, and I opened my talk with the Cherokees; Mr Hicks, their principal chief, being interpreter. I showed them my credentials, and stated my object. I told them I had come far from the north, to see them on a subject which was of the highest importance to them and to their children; that in doing this, I was not acting as a private man, but had been sent to them by a society of great and good men at the north, who loved them, and wished to do them good; that it was their belief, that in no way could they do them so much good, as by sending wise and good men among them to teach their children, to instruct them in the arts of agriculture and concerning the great Creator, by means of which they might be made happy and useful in this life, and find the path which would lead them to happiness when they die.

"While I addressed them, they were remarkably attentive. When I had finished my talk, several of the more distinguished among them arose and addressed the council on the subject. I was informed that they cordially approved of the proposal I had made."

Whenever his duties would permit, Mr. Cornelius personally examined all the interesting antiquities and natural scenery, which came within his reach. His powers of observation and his curiosity, were strikingly developed, and strengthened by his *religious feelings*, as well as by a desire for intellectual gratification. One of the most important means by which he matured his religious principles, was the survey of the works of God. He used to dwell on various scenes of beauty and grandeur which he had witnessed, with expressions of high gratification, and with warm recognition of the glory of the Creator. Called

as he was to travel, during almost the whole of the latter periods of his life, one of the sweetest solaces which he experienced was derived from this source. The following is a description of a very curious relic of departed aboriginal civilization—a western mound—indicating, without much doubt, that the country was once in the possession of men comparatively enlightened and powerful.

"Saturday, Oct. 19, at the High Tower council.—This morning arose, having experienced little or no inconvenience from my second night's lodging on the earth, and soon set out with our company to visit a large and ancient mound on the north side of the High Tower river, about one mile distant. We took breakfast at the place where we supped the night before, and in the same style, and started, eight or nine Indians being in company, to see the mound I have mentioned.

"The first thing that attracted my attention is a very large ditch, or entrenchment. It is, according to the best judgment I could form, twenty-five, if not thirty feet wide at the top, and from ten to fifteen feet deep. Its form is semicircular, each end of which extended towards the bank of the river. That this ditch was never made by the washing of the river, is evident from the fact that it is not a complete excavation from one end to the other. I had not time to see the whole of it, but I was told that in one or two places, the earth had not been dug away, leaving a passage to the interior. After we had rode perhaps three hundred yards within the entrenchment, we came to the principal mound, which is a stupendous work indeed. At first I could not believe it had ever been thrown up by human strength. I examined closely to ascertain if I could not perceive some traces of rock that should prove it a natural mound, but there is no such indication. The situation seems also to forbid the idea.

It stands by the side of a river, upon a strip of flat land, called in this country, *river-bottom*, upon which, it is not usual to find any hill whatever. The bottoms or low lands possess the richest soil, and always evince it by the luxuriance of every tree and herb which grow upon them. So far as I could judge, the composition of the mound is precisely the same with the soil on the *flat*. The mound appeared to be circular, but as we approached it, we found it was not strictly so. Three parapets projected from the main body, only one of which formed a continued slope to the top of the mound. This is obviously designed as a passage to the top. It is very steep, but not so much as to prevent a horse from taking me up. I first examined the summit. It is covered with weeds much higher than a man's head, and thus the view is very much obscured. I found it fortified by pickets, which I was told had been done by the Cherokees in their late war with the Creeks, with a view to furnish a place of protection for their wives and children. Having passed from the east to the west side, I obtained a vine of some length, and proceeded to make various admeasurements, which, by subsequent calculation, I found to be as follows. The vine I used was ten yards and five inches in length. This I called my line. From the top of the mound, on the slope which is so steep as to render it difficult to stand, to the base, I measured three lines, equal to thirty-seven yards, six inches, or one hundred and eleven feet and a half. From this I judged that the perpendicular height cannot be far from eighty feet. I next measured the distance around its base; this, including the base of three projections, I found to be four hundred seventy-one yards and thirteen inches, or one thousand one hundred and fourteen feet.

"The mound is covered with trees of great size, all of which appear as ancient as any on the *river-flat*. Near

the summit, I measured a beach tree which is ten feet nine inches in circumference. The tree stands upon the sloping part of the mound, and is on the upper side at the point I measured about two and one half feet from the earth, while on the lower side it is more than six feet. This fact will furnish a tolerable idea of the degree of declivity on the side of the mound.

"On the southeast side, there is a projection of earth from the mound similar to the one first described, except that it does not extend to the summit; at the distance of forty-two feet from the top, it forms a large triangular platform, upon which are many very large trees. I measured one oak, which had fallen and is in decay. The bark had been destroyed, and yet at the distance of six feet from the *but-end* it is twelve feet and four inches in circumference. Upon this huge oak, lying in ruins, I gazed with admiration, as a monument of the antiquity of the stupendous mound. How long previous to the growth of this tree, the mound had stood, no monument could tell. But long enough for the tree to spring up from its seed, and for several centuries, till overpowered with age, it had fallen and is now returning to dust again. The mind is lost in conjecture about this huge pile. In regard to its history, not a vestige remains but the proof of its antiquity, and even this is imperfect. All we can say, is, that it is as ancient as the trees it bore.

"That the mound, large as it might be, was constructed to answer the purpose of some human design, cannot be questioned. This a careful observer would infer from the mound itself, and when he views it in connection with other traces of design with which it was associated, his conviction must be complete. At a short distance southeast, stands another mound, in ascending which, I took thirty steps. It was circular, and one hundred feet in diameter on the top. Around its edge a parapet of earth

has been thrown up at least two feet high, which appears to be quite as ancient as the mound itself. This parapet is obviously intended for protection. Across the centre another parapet has been erected, which divides the whole into two parts. At no great distance from this is a similar mound. The entrenchment which encloses the whole is several hundred yards distant. The earth of which the mounds are constructed was manifestly taken from that entrenchment. This is evident from the fact that the earth is not excavated directly around the mounds, and no banks appear ever to have been made at the entrenchment. And I confess that when I saw the magnitude of the ditch, I could not doubt that what had been thrown out of it is amply sufficient to construct the huge mounds which it encloses.

"Such is the mound of High Tower—a greater wonder I have not yet seen; perhaps rendered more so by the obscurity in which every vestige of its history is lost. That the Indians of the present race never constructed it, is to my mind rendered certain, for they have never had, or known, the use of those instruments which are indispensable in executing such a work. And if they had possessed them, they must have been far more enterprising and industrious than their descendants now are, to have accomplished so great a work. I conversed freely with the chiefs on this subject, and they with one accord said that it had never been done by any of their people. Whether any facts will yet be disclosed, which shall unfold their history, remains to be decided. Probably all attempts to ascertain the real design of these interesting objects, and they abound in the western country, will be abortive, and we must content ourselves to wait until their history shall be told in the general disclosures of human events at the final day.

"A few facts concerning them may be mentioned.

"1. They are very numerous. 2. They are found chiefly in the western districts of our country. 3. They are usually near a water-course. 4. They are constructed in a style of defence. 5. They are covered with trees in all respects similar in kind and size with the surrounding forests. Some of these trees are very large. In the neighborhood of Knoxville, as I was informed by a respectable man, Col. Ramsey, a tree had been cut down on one of these mounds, at the *but-end* of which the owner counted two hundred *growth*, or circles, in the wood. Each of these, according to received opinion, represents one year of its age; therefore it seems the mound must have been two hundred years old, and how much more, none can tell. 6. They were constructed before the discovery of America. This is certain, looking at the ability requisite for such undertakings. The natives then were as utterly destitute of the means or disposition, as they now are. The probability is that they were built before the present race of natives inhabited the continent.

"In some of these mounds deposits of human bones have been found. In many others, however, no traces of bones can be found.

"The High Tower river rises in the mountainous part of the Cherokee country, opposite to the Hiwassee, and runs in a southwesterly course till it unites with the Oostanaulee, and forms the Coosa, which again unites with the Tallapoosa, and forms the Alabama. This last empties into the gulf of Mexico. The High Tower mound stands upon the northern side of the river, about ten or twelve miles from its junction with the Oostanaulee. I observed no fossils around it except a few pebbles, and some scattering pieces of mica or isinglass. This last surprised me much, for it was the first I had seen since leaving Maryland.

"If I could only have devoted a few hours more to the examination of this wonderful mound, and its entrenchment, I should have rejoiced. But the Indians were entirely wearied before I had completed the little I did. I was therefore at their word obliged to leave it. I trust it will yet receive a minute inspection and description from some qualified person. Of this, however, I have not much hope, it is so far from any public road."*

"High Tower, Sabbath, October 20.—After breakfast I was left alone with John Brown, the Cherokee half-breed, whom I had taken with me as an interpreter,† and we endeavored to devote the day to the worship of God. We were frequently interrupted by the Indians, but yet it was one of the most profitable Sabbaths I ever experienced. My heart was more tender than usual, and while we read the Bible, the only book with us, I could not refrain from tears of affection to that dear

* These mounds are found in the vicinity of each other, spread over the great plains, from the southern shore of Lake Erie to the gulf of Mexico, generally in the neighborhood of the great rivers. For the history of the aboriginal inhabitants of America, and the condition of its population before the arrival of the Europeans, only a small portion of the existing materials have, as yet, been collected. The first volume of the Transactions of the American Antiquarian Society, established at Worcester, Mass. furnishes considerable information on this highly interesting subject.

† John Brown was the brother of Catharine and David Brown, names well known in the missionary community. The conversion of this family is one of the most affecting instances of the success of modern missions. After Catharine had been with the missionaries two years, a younger brother, David, came to the school, and was religiously affected in consequence of the faithful instructions of Catharine. Both visited the paternal home together, and the worship of God commenced where heathenism had reigned unmolested. Finally, both parents, two sons, three daughters, and a daughter-in-law, eight in all, became apparently the heirs of immortal life. Several of them soon after died in the triumphs of Christian hope.—*See the Memoir of Catharine Brown, by the Rev. R. Anderson.*

Saviour who I knew was present with us, and willing to comfort us. The reflections, too, occasioned by my situation were such as to melt my heart. I was in the centre of a nation lying in midnight darkness, where God was neither known nor worshipped. I endeavored to bear testimony to the authority of his holy institutions, and I could compare my example to nothing but the burning of a dim light in the midst of a vast chamber of darkness. It was hid in the deep cloud that hung over the land. Yet I could pray to God, for the coming of his glorious kingdom among this poor people. I had told the Indians in the morning, I could not go with them to the council, for this was the day which the great Creator had set apart for himself, in which he had told his creatures they must do no work. They took it all in good part, and said they supposed that was our custom, and that they had not been thus educated.

"I spent a part of the day in conversation with John, and endeavored to impress his mind with the importance of an immediate attention to religion. He appeared quite affected, and told me he could not but hope that God had begun a work of grace in his heart. This day was a rich day to me. I never so fully realized the feelings of a missionary in a heathen land, far from friends and Christian society. In the evening the company returned, and I was told that the council had broken up, and that the chiefs were fast returning home. May God grant that they may soon learn to spend their Sabbaths in other employments. I was told that they separated with similar ceremonies to those with which they came together, with this exception, that the Creeks made the ceremonial speeches by which they took leave of the Cherokees, the Cherokees having saluted them, and bid them welcome at first. Nothing more of interest occurred this day, and we all once more committed ourselves to sleep on the ground.

"Monday, October 21.—This morning awoke very early. I had now slept on the ground four nights in succession, and had experienced no inconvenience. I thanked the Lord for this, particularly for the excellent weather he had given us. Scarcely a cloud was to be seen day or night. The weather also was very mild.

"We all set out together about daylight, with our faces homeward. At William Hicks's, twenty miles from High Tower, I parted with my good friend Mr. Hicks, and rode in a northeast direction fifteen or twenty miles more, fording the Oostanaulee river, and arrived at the house of the *Big-Half-Breed*, a little after sunset. The *Sleeping Rabbit, Going Snake*, and a son of major Walker had accompanied us thus far, and tarried during the night with us. The Going Snake was soon to set out for Washington. I wrote a letter by fire-light, to Mr. McKenney, and sent it by him.

"Tuesday, October 22.—This morning, parted with the three Indians who accompanied us yesterday, and rode sixteen miles northeasterly by a path, and arrived at the house of the excellent missionary of the United Brethren, Rev. John Gambold. I had long desired to see this dear servant of the Lord Jesus, and no sooner had I arrived, than I received a hearty welcome from him and his affectionate wife. I can hardly tell how much I was comforted by meeting such society and such a resting-place. For some distance around, the land was cleared, and directly in front of Mr. G.'s house, it was in the highest state of cultivation. After dinner I walked about his house, and took a view of his numerous conveniences for living. His fine spring I could not but admire. It is from the fact that there are numerous large and excellent springs in this neighborhood, seven I think within two miles, that it is called Spring Place.

"Mrs. G. is quite a botanist, and has a very good gar-

den of plants, both ornamental and medicinal. She told me that for a long time they had raised all the coffee their family used. Mr. G. is a very industrious man. He has an excellent mechanical genius, and devotes a considerable portion of his time to manual labor. He has been in the nation twelve years, with his wife. They have no family of their own, but Mrs. G. has kept a small school ever since she has been in the country. She was formerly a distinguished teacher at Bethlehem, in Pennsylvania, where she superintended the female part of the Brethren's school. She appears to be very pious, and devoted in soul and body to the missionary service. She is fifty-five, and her husband fifty-seven years old. They have educated between forty and fifty Cherokee children, including half-breeds, and a few whites. At present they have six or eight, whom they both board and instruct. Mr. G.'s brother, aged sixty-five, is with him, and labors on their plantation. The whole family is a most delightful one, and the heads of it a pattern of true Christian simplicity, and humble faith. They are not only an honor to their own church, but to the Christian name. They have had some success attending their labors. Three individuals regard them as their spiritual father and mother. Among these is Mr. H. If we consider the influence which this man now has in the nation, and the influence of Mr. Gambold in making him what he is, no one can doubt that a most ample reward has attended the efforts of the humble self-denying missionaries, for the good of this nation. Mr. H. joined their communion April 16, 1813, and was baptized Charles **Renatus* H., the middle name being assumed. We hope he is truly born again. But he was not their first fruits. This was a niece of his. Her conversion was apparently occasioned by instruction received

* Or, 'born again.'

from Mr. and Mrs. G. some years ago. She related that her distress of mind on the account of her sinfulness was great, but rendered more so by the idea the Indians had imbibed that the Saviour whom the white people worshipped was not for them. 'Ah,' said she, 'I am distressed indeed. How shall I be delivered? Where shall I go? I am an Indian, and the Saviour is not for me.' Thus she labored long until she unbosomed her feelings to Mrs. G., and received assurance that Christ was for her, and for all who would come to him. But she could not realize it till some time after. When alone in the woods and in prayer, the burden was removed, and she was enabled to trust in her great Saviour. Then she said she was filled with joy unspeakable, and ever since she had felt an attachment to Christ, his word, his people, and his ways, that nothing could destroy. She joined the church, and was baptized on the 13th of August, 1810, and ever since has led a most exemplary life. She lives near Mr. G.'s, and gives great comfort and satisfaction to the missionaries, by her conversation and society. Her husband joined the Brethren's church on the 7th September, 1814, and has sustained a Christian character ever since.

"This dear little band are a happy cluster indeed, and may well be said to form a bright light in a dark, very dark place. Oh how my soul was comforted in hearing these precious instances of the Lord's mercy related. Oh, blessed Redeemer, grant many such!

"Having received numerous presents for the brethren at Brainerd, to whom these dear people have been very kind, and one rich present for myself, a belt of Indian manufacture, I prepared to set out for home, thirty miles distant. The family were all assembled, and the parting blessing of the New Testament pronounced in a most impressive manner, 'The grace of our Lord Jesus, and

the love of God, and the communion of the Holy Ghost, be with *our dear brother*, now and evermore. Amen.'

"Oh it was enough to draw tears from any eye—so apostolic, so solemn, so endearing, is the manner of these people, when they take leave of their friends. I shall never, never forget this visit. These good people are Christians indeed. They have no interest of their own. They live, they die for the Lord. And such I may say is the spirit of the Brethren's church. I seriously think that in the practice of godliness, in real humility, and self-denial, they are the brightest ornaments of the Christian church. My dear boy, John, was much affected, as he must have been, with the excellence of Christianity, as he beheld it in these old people. After we departed, he said to me, he never felt so sorry to leave any people as he did to leave them. God bless them forever. Amen.*

"Brainerd, Tuesday, Nov. 4.—This day I was called to witness a scene that I had hardly anticipated. Mr. R. and Mrs. C., both very anxious about their spiritual concerns, came to visit the brethren here, and to obtain some instruction respecting the course they ought to take. I conversed much with them, and prayed with them.

"Our hearts were greatly animated, and we could not but strongly hope God was soon to pour out his Spirit and bless our poor labors for this people. Two others were present, who were solicitous about the same subject. One of them an amiable girl, Catharine Brown, and one of our scholars. Previously, one colored man had been awakened, and one or two of the workmen were very

* "It pleased the Lord, on the 6th of November, 1827, to release our dear brother, John Gambold, from a state of weakness and suffering of long continuance, and to call his faithful servant to his great and eternal reward."—*United Breth. Miss. Int.* Mr. Byhan and Mrs. Gambold now occupy the station at Spring Place.

solemn. May the Lord soon cause this 'wilderness to bud and blossom as the rose.'"

On the 6th of November, Mr. Cornelius left Brainerd for Natchez and New Orleans. Having encountered many dangers from the swamps and swollen rivers, he overtook, on the 13th of November, a number of merchants from Tennessee, who were on their way to New Orleans. On the 15th of November, the following incident occurred.

"At evening, I had the satisfaction of meeting with a considerable number of Cherokees, returning from the Arkansas country. Several could speak English, and I improved the opportunity of ascertaining their wishes on the subject of establishing schools in the country to which they were emigrating. I explained the designs of the American Board minutely, and desired their own views, and the views of the other emigrating Cherokees. The interpreter gave a very favorable representation, and said, to use his own words, '*that they wanted schools badly.*' They had been at war with the Osage tribe of Indians, whom they had fought, with the Shawnese Indians as their allies. They said that probably not more than six or seven hundred of their nation had yet emigrated, and that many of these are not well pleased with the country. They had with them spoils of bows and arrows, skins, &c., which they had taken from the Osages, and what affected my heart more than any thing else, a small female child, apparently not more than five years of age, whom they were carrying home as a prisoner. When I inquired about her parents, I was shown by one of the Cherokees who owned the child, the scalps of her father and mother. These were some of the sad trophies of the Arkansas Cherokees. I fear that the blood shed in this conflict, will be required of those who have persuaded or encour-

aged the removal of the Cherokees to a country which other Indians have claimed. I made the owner of this poor orphan babe promise that he would take her to our school-establishment, at Brainerd, and I wrote by him for this end to Mr. Kingsbury."*

The following day was the Sabbath. The gentlemen who accompanied Mr. Cornelius continued their journey.

"This morning, my companions left me. My mind was much composed, and my soul, I trust, had some blessed intercourse with heaven. After breakfast, at my request, the family were assembled for worship. I read and explained a portion of Scripture, and prayed. Some

* Mr. Cornelius, after his removal to Salem, wrote a brief but interesting memoir of the "Little Osage Captive." A second edition has been published since his death. Through his exertions, assisted by Mr. Evarts, the little girl was sent to the school at Brainerd, where she remained from the 28th of September, 1819, till August 23d, 1820. She was received into the family of the missionary, the Rev. William Chamberlain, and was treated with great kindness. She was baptized Lydia Carter—the name of a very benevolent lady of Natchez, (afterwards Mrs. Williams, of Brimfield, Massachusetts,) who gave one hundred and fifty dollars for her ransom. The little stranger became very much attached to the missionaries, and she uniformly exhibited a most lovely disposition. She was at length obliged to be given up to the Osages, to whom, in consequence of a treaty with the United States, all the prisoners taken by the Cherokees were to be restored. Her young brother, John Osage Ross, who had been placed in the mission family, accompanied her. They reached the Arkansas river, about the 20th of September. The Osages having failed to fulfil the conditions of the treaty, it was determined not to restore the children to them. Lydia was finally placed in the family of Mrs. Lovely, widow of major Lovely, an Indian agent. In consequence of the fatigues of her long journey, she rapidly declined in health, and died on the 10th of March, 1821. She was about seven years of age. She manifested delightful evidence of being truly pious. Her brother, John Osage Ross, was brought to New England in 1821, by governor Miller. It was ascertained some time previously that their father was living, contrary to the statement made in the text.

time after, I conversed with the colored servants, and was rejoiced to find two of them professors of religion, and from the account they gave me of their Christian experience, I could not but indulge the hope that they were the children of God. One of them, Aaron by name, belonged to a Baptist church near Frankfort, Kentucky. He had a wife and two children. He had had the misfortune to belong to an intemperate master, who in a fit of intoxication sold him to a negro trader, who was at the time proceeding down the river with a load of slaves for New Orleans. He professed to need the assistance of another person in managing the boat, and told Aaron he must go with him. His wife, fearing that his master only wished an opportunity of selling him profitably, followed him to the boat, and entreated him with tears and cries, and the cries of her children also, not to take away her husband. The owner appealed to God in the most solemn manner, and profanely swore that he would not sell Aaron, but bring him back again. When they arrived at New Orleans, the cargo of slaves was sold, and some attempts made to dispose of Aaron also. The fever coming on, the market for slaves became very dull. Mr. H. fled to Natchez, and put Aaron into a boarding-house. He was told that his master intended to sell him the first opportunity, and that he had better make the best of his way home while he could, and especially as the yellow fever was destroying the boatmen very fast. Thirty dollars were obtained, and Aaron, having been left by his master in a situation imminently dangerous, and having given no prospect of fulfilling his promise, commenced his journey. He travelled about four hundred miles, was overtaken by his master, who swore as profanely that he should never get home if he could help it, as he had at first sworn that he would return the poor fellow. Aaron was taken back a few miles and sold to Mr. Mitchell, with whom he now

is, and expects to be he knows not how long. It was very affecting to me to hear the poor creature lament his absence from his wife and children, whom he said he loved, as much as any one loved his family. Some exertions had been used to induce him to take another colored woman to be his wife, but he had peremptorily refused on the ground of Christian principle. I gave him the best counsel I could, and commended him for his decision not to take another wife. His last request was that I would pray for him.

"I had a delightful Sabbath as it respected private religious enjoyment. Often did I bless God for the day, and most cheerfully did I commit all my concerns to him.

"Monday, November 24.—Left Mitchell's house very early in the morning, took breakfast at the upper French camp, twelve miles distant, and passed more than thirty miles further, to the *stand* kept by Mr. Anderson, who has married a native. Nothing of moment occurred this day, except that I lost my way, and was bewildered for a while in the woods.

"November 25.—Resumed my journey early in the morning, and rode twenty-six miles to the second public *stand*, kept by Mr. Doke. Mr. D. is a very agreeable man. As there was no *stand* for a considerable distance beyond, and as the creeks were difficult to pass, I accepted the kind invitation of Mrs. D. to tarry till the next day. At night I saw Mr. D., who was rejoiced with the objects of my mission. I was very well accommodated, and in the morning my host would take no remuneration for my lodging."

About this time, Mr. Cornelius wrote a long letter to the Rev. Dr. Worcester, recapitulating the various incidents which had occurred after he had left Brainerd. The close of the letter is inserted.

"Finally, I am anxious, my dear sir, to call your atten-

tion, and that of the committee, to the rising importance of the great work to which you have put your hands. The field opens rapidly to the view, and the hopes, of Christian benevolence. A brighter star has arisen within our aboriginal hemisphere than was ever seen before. I anticipate the day as at hand, when the messengers of heaven will cause to the empire of darkness in the wilds of America, a more extended and fatal shock than it ever yet received. I will, at least, indulge the pleasing hope that before another year is passed, your anticipations relative to the southern Indians will be realized; that in each of these nations schools will have been begun, and that they will flourish, with as much prospect of success as already animates the hearts of your laborers at Brainerd. I only beg the liberty to request that those whom you employ in this service, 'be workmen that need not to be ashamed,' men of great *piety*, but men of talent too. Scarcely a field in the heathen world can be proposed in which an union of these is more essential to success than that which is presented in the ignorance, the prejudices, and the indolent habits of the aborigines of America. They may be compared to a patient whom many have unsuccessfully tried to cure, and whose failure renders the aid of more skilful physicians necessary. The kingdom of God is a kingdom of means. While, therefore, it is our duty to look to him for final success, such an anticipation can only be justified when the most efficient means within our reach have been put in requisition.

"The committee will, no doubt, see the necessity of putting in train a system of means for raising money to meet the demands of their establishments, and that it can easily be raised, I have not a question. I believe one thousand dollars for each institution may be expected from the government, and from the society four thousand more. The manner in which God compels the community to

respect your treasury, forbids the fear that your finances will not keep pace with your numerous demands. In regard to myself, I can say I feel more and more interested in the work, and should God still hold forth the prospect of usefulness, I trust I shall be willing to toil. I have great confidence in the practicability of the plan which is commenced, and had rather die than see it abandoned."

On the 8th of December, Mr. Cornelius reached Natchez, Mississippi, and was welcomed by his friend and fellow-laborer, the Rev. Daniel Smith. He remained in that place till the 27th, and then proceeded down the river.

"New Orleans, Dec. 30, 1817.—This morning I arrived at New Orleans, in the steam-boat Vesuvius, forty-eight hours from Natchez. It is difficult to describe the joy I felt as I stepped upon the *levee* of a city to which I had been directing my course on a journey of three thousand miles. The constant hum of business, the crowded streets, and numerous ships which lined the river, gave at once the most convincing evidence of the growing importance of New Orleans among her sister cities. Indeed, it is physically certain that a place which commands the commerce of one of the greatest rivers in the world, with all its numerous tributary streams, must one day rank with the largest cities on the globe. That a place of such importance, and containing nearly thirty thousand souls, should have but one protestant minister, is a stain upon the church.

"I found the city peculiarly destitute of protestant preaching of any kind. During the last winter, two Baptist clergymen labored here, but had both left the city several months ago, and it was doubtful whether either of them would return. Mr. Hull, the Episcopal clergyman,

who has for several years been stationed here, had not preached during the warm season, and had been able to deliver but few discourses since the cool weather had returned.* In this sad condition, I found the city. The pious people, and there is a considerable number of different denominations, had long been waiting for some one to break unto them the bread of life. Forgetting the peculiarities of party, they stood ready to rally around any evangelical minister of Christ, and lend him their support and their prayers. For months, they had enjoyed no regular preaching, and the Sabbath as it came seemed the signal for unrestrained and universal mirth.

"It is said that New Orleans is a sickly place. Admit it. But is it not a shame and reproach to the Christian church, that such a reason should damp the zeal or prevent the approach of Christian missionaries, when it cannot hinder thousands who from the love of gain establish themselves here for years, and often for life, without a single fear? I blush while I think that the servants of the world, the flesh, and the devil, should be so much more interested and persevering than the servants of God. And I will not cease to hope and pray that hereafter, no occasion may exist for a lamentation so bitter and reproachful.

"Thursday, January 8.—This day is the anniversary of the celebrated battle which was fought between the American and British armies, three years ago, and which, through the mercy of God, issued in the political salvation of New Orleans. So conspicuous was the hand of God, that the event ought never to be remembered, but with devout gratitude. But alas! such is the infatuation of men, that however signal the divine interposition in effecting the deliverance, man must have the glory, and the

* Mr. Hull died early in 1833.

day which commemorates it, must be devoted to unrestrained pleasure.

"This day heard to my joy, that a letter had been recently received in town, from Mr. Larned, who at the time of writing it, was at St. Louis, on his way to the city. May the same Guide who has protected him thus far, speedily conduct him to this field, which waits for his labors.

"January 12.—For the second time, within the last seven years, the people of this city witnessed a snow-storm. The weather had been cool for a day or two past, and last evening it became more so. This morning the roofs of the houses, and the streets, were covered with a light snow, accompanied with rain. The thermometer at 31° of Fahrenheit. As the day advanced, the weather became more cold, and the thermometer sunk to 28°. This is lower than I have seen it before, since I have been in the city, and yet it is only 4° below freezing point. It continued to snow until near sunset, when the sky again became visible, except as it was obscured by swiftly flying clouds, which added to the coldness of the air, gave no faint idea of a severe northern night. One vehicle on runners passed through the streets, which were covered with a mixture of mud and snow, and it was a great curiosity.

"Thursday, January 15.—The weather is considerably milder. This morning visited Mrs. C., and prayed with her. Endeavored to lead her mind into a contemplation of the majesty and glory of God, as entitling him to the first place in our affections. I have seldom enjoyed a richer season of reflection. While my own mind became warm with the subject, the flame seemed to kindle in hers also. How good it is, thus to be immersed in God. To have such views of his superior excellence and glory, as shall lead us to forget ourselves and all private concerns, and

not to suffer for a moment a comparison between the separate interest of one soul, and the good of the whole of God's moral kingdom. At such a moment, the soul gains a victory over its native and supreme selfishness, and extends its thoughts and its benevolence to the universe and its glorious Author. It is then that sweet submission reigns triumphant, and the mind lifted above the fear of every evil exclaims, 'Whom have I in heaven but thee, and there is none on earth that I desire beside thee!'

"January 22.—This morning had the unspeakable satisfaction of greeting Mr. Larned, who has long been expected in this city as one of its permanent laborers. The people were anxiously waiting. From the report they had received of that excellent young man, their expectations were very high, and although I had never witnessed his public performances, I could not doubt the correctness of the opinion which has already been extensively formed in regard to him. Though much fatigued, he consented to preach the lecture this evening. 'Bless the Lord, oh my soul,' for condescending to grant to his church so rich a blessing as she enjoys in this wonderful young man. The congregation was large and respectable, and notwithstanding their expectations were very high, they were far transcended. One single burst of approbation told at once the reception they gave this new messenger. I rejoice that in regard to correctness of sentiment and elevation of piety, as well as the inimitable manner in which it was delivered, the discourse was such as every Calvinist, and every real Christian, must unhesitatingly approve. His text was 1 Cor. i. 18. 'For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God.'

"There can be no doubt but that the people of this city will gladly exert themselves to settle Mr. L. I felt great

pleasure in introducing him to a large circle of worthy and respectable citizens who were present. Though I am unable to continue permanently in this place, yet I trust my having arrived several weeks previously to Mr. L., has been of one advantage, if no other, that of preparing the way for his regular labors.

"This evening, February 9, has been an interesting crisis for New Orleans. A large number of persons, perhaps eighty, respectable, and many of them wealthy men, met to take measures for the erection of a church. The meeting was opened by an animated address from J. S., Esq. He was followed by Mr. E., another respectable lawyer. When he had concluded his address, nothing seemed wanting to induce the people present to proceed directly to business, and accordingly, a subscription for donations was offered to the meeting. At this moment, to the astonishment of all, Mr. D., a lawyer, who is supposed to stand at the head of the bar in this city, arose, and in a long discourse disputed the policy of proceeding directly to the subject before us, because he felt by no means certain that our efforts would not injure the Episcopal church. He therefore proposed that a committee should be appointed to confer with the vestry of that church, and report on the subject at a future meeting.

"This was an important moment. All who understood the subject seemed to be well satisfied that the period for action had come, and should the present time be suffered to pass by, it might be impossible to recover our ground. Mr. E. answered Mr. D. with all the warmth which the occasion was calculated to inspire, and the energy which the justice of his cause afforded. Mr. D. arose again, and under the pretence of withdrawing his motion, seemed to aim a more deadly blow than before. My soul had already been roused to the deepest interest, but it now became indignant. Forgetting almost who I was, or

where I was, or whom I was answering, I arose and endeavored to strip his arguments of all their disguise, by showing the inconsistency of them with facts, which I knew, and which others knew to exist. Such was the language of the memorial sent up to the legislature for an act of incorporation, to which were annexed the signatures of some of the most influential members of the Episcopal church and communion; such was the meaning of the reiterated assurances of the Rev. Mr. H., the Episcopal clergyman, who had repeatedly expressed to me the most cordial friendship to the design, and a willingness to aid it by pecuniary donation. Nothing more was said by way of opposition, and the people soon evinced, by donations to the amount of six thousand two hundred dollars, how they estimated the objections of Mr. D. Two men subscribed one thousand dollars each.

"A motion was then made that a committee be appointed to invite Mr. Larned to become the pastor of the church, a measure I had suggested to several gentlemen, and which I requested should be adopted. Messrs. S., E., and H., were appointed that committee, and the meeting adjourned to next Monday evening.

"Sabbath, February 15.—Early this morning accompanied A. H., Esq. to the hospital, with the view of making arrangements to preach to such of the sick as could understand English. The first room we entered, presented a scene of human misery, such as I had never before witnessed. A poor negro man was lying upon a small couch, apparently in great distress; a more miserable object can hardly be conceived. His face was much disfigured; an iron collar, two inches wide and half an inch thick, was clasped about his neck; while one of his feet and part of the leg was in a state of putrefaction. We inquired the cause of his being in this distressing condition, and he answered us in a faltering voice, that he was willing to tell us all the truth.

"He belonged to Mr. ——, a Frenchman, ran away, was caught, and punished with one hundred lashes! This happened about Christmas, and during the cold weather at that time he was confined in the *cane-house*, with a scanty portion of clothing, and without fire. In this situation his foot had frozen, and mortified, and after having been removed from place to place, he was yesterday brought here by order of his new master, who is an American. I had no time to protract my conversation with him then, but resolved to return in a few hours and pray with him. We next visited the main apartment, appropriated to American subjects,* and I proposed to preach to them at 12 o'clock, provided it would be agreeable to them. Many of them answered at once, that nothing would be more gratifying. Some were confined to their beds, others were just able to walk about, and others still were sinking under the decrepitude of age. I only regretted that I had not visited them before, and I now determined to preach to them at least every Sabbath while in the city.

"Having returned home, I again visited the hospital at half past 11 o'clock, and concluded first of all to pray with the poor lacerated negro. I entered the apartment in which he lay, observed an old man sitting upon a couch, but without saying any thing, went up to the bedside of the negro, who appeared to be asleep. I spoke to him, but he gave me no answer. I spoke again, and moved his head, still he said nothing. My apprehensions were immediately excited and I felt for his pulse, but it was gone. Said I to the old man, 'surely this negro is dead.' 'No,' he answered, 'he has fallen asleep, for he

* On the northern and western frontiers of the United States, the phrase *American subjects* is in common use, denoting citizens of the United States, of English descent, in distinction from Canadians, Frenchmen, &c.

had a very restless season last night.' I again examined, and called the old gentleman to the bed, and alas, it was soon found true that he was dead. Not an eye had witnessed his last struggle, and I was the first as it should happen to discover the fact. I called several men into the room, and without ceremony they wrapped him in a sheet and carried him to the dead house, as it is called.

"At 12 o'clock I preached to the sick and maimed in the hospital, from these words, 'Behold, now is the accepted time,' &c. They were very attentive and solemn, and several who were lying in their beds wept very much, wiping their eyes with the sheet, or hiding their tears under it. I never witnessed a more affecting combination of circumstances than I have seen this day. I assured the sick they should be indulged with preaching on every Sabbath while I was in town.

"At four, P. M., attended the meeting appointed for the colored people, and after Mr. McC. had preached, I delivered an address, and prayed. Many of the poor creatures wept copiously. There were not less than two hundred present.

"February 16.—This evening a considerable number of citizens convened to perfect their designs for the erection of a second protestant church, and to hear the report of the committee. It appeared that the subscription had advanced to ten thousand and some hundreds of dollars, all given as donations, and there is a prospect of its being extended to fifteen thousand dollars. It was stated that an invitation had been presented to Mr. Larned to become pastor of the new congregation, and that he had accepted it.

"Sabbath, February 22.—This morning at 7 o'clock visited the hospital to make arrangements for divine worship. The first room I entered, presented a scene inde-

scribably shocking. In the middle of the floor lay a dead white man, partly covered with a sheet. In one corner, a miserable looking old man lay on a couch which rested on the floor, and in still another part of the room, a mulatto woman supposed to be insane, who was one of the most complete specimens of misery I ever saw. She was sitting upright upon a mattress, and had nothing to cover her but a single blanket, which was filthy enough, one would suppose, to produce putrefaction and death. She is a creole of one of the West India islands, and has been living with a Frenchman in this city, and now she is deserted by every earthly friend, and is no doubt making a rapid descent to the grave, and probably to a miserable eternity. Such was the view which this single room furnished. The floor was covered with dirt, and the remains of broken furniture scattered in wild disorder.

"Perhaps there are in all, forty or fifty residents in the hospital, of every variety of character and nation, and wasting under every variety of disease and infirmity. Many of them could read, and expressed the strongest desire to be furnished with Bibles or Testaments, and religious tracts.

"Having left them for a short time, I returned at 10 o'clock with Mr. H., and the Rev. Mr. McC., who had consented to preach to such as could be assembled in the marine department. We took with us a considerable number of Bibles, Testaments, and tracts, in the English, French, Spanish, and Italian languages, and distributed them to the poor, sick and dying tenants of this house of misery. They were exceedingly delighted, and immediately began reading aloud in different languages 'the wonderful works of God.' The scene would have been a luxury to any benevolent heart. One poor man, a native of Sicily, could neither understand English, nor read Italian, his native tongue. Mr. H. therefore, read to him

the third chapter of John's gospel, from an Italian Testament. On reading the third verse, Mr. H. paused, and the old man in his own language, said, 'He knew and believed that to be true, by the feeling of his heart,' putting his hand to his bosom at the same time, to attest it. We found he was a Roman Catholic, and his faith so much involved in the superstitions of that church, as to render it very difficult to determine whether he was in fact a child of God. He remarked that he 'prayed every night to Christ, to the virgin Mary, and to all the saints.' Mr. H. being the only one of us who understood the language, endeavored to correct his ignorance by telling him he must pray to none but Christ.

"In the afternoon, at 2 o'clock, Mr. McC. addressed the sick in the other department. At 4 o'clock, I preached to the Africans in Mr. P.'s room, from John iii. 3, on the nature and necessity of regeneration. After the meeting, an old woman of color besought me to go and see a sick friend of hers, at her house. After my return home, I procured the company of Messrs. L. and C., and visited her house as requested. We found that she was a native of New Jersey. Mr. L. asked her if she ever went to church. 'La me,' said she, 'there are but two things that give me comfort in this world. One is, that the Sabbath comes round once in seven days, and the other, that I may here pray to God in secret as often as I wish.'

"February 23.—In the evening, assisted Mr. Larned in forming a constitution for a female domestic missionary society, for this city. The design is to procure a well qualified minister of the gospel to labor as a missionary among the poor and sick, particularly such as may be found in the hospital and jail, among the Africans and seamen, and others, as there may be opportunity.

"February 25.—I had the pleasure of being introduced this evening to a Roman Catholic priest of some dis-

tinction from France, but last from Baltimore. It may seem surprising to a protestant that this priest is exceedingly fond of Doddridge's Rise and Progress of Religion, that he has resolved to translate it into the French, and it may seem as strange that Boston's Fourfold State is another of his favorite English books. Speaking of Blair's Sermons, he said a few days ago to a friend, 'The sermons are very good, but there is no Christianity in them,' meaning that the style and composition were fine, but the matter destitute of spirituality. Observing on his table Chalmers's celebrated discourses on the Christian Revelation viewed in connection with Modern Astronomy, I remarked to him, that 'I was happy to find him in possession of that excellent book, and had no doubt but he had taken much pleasure in perusing it.' 'True,' said he, 'but at first, I was a little shy of it from the title. In France, you know what has been said about astronomy and philosophy, as opposed to the Christian religion. Some have tried to make the Son of God no more than the sun in the heavens, and the twelve apostles, twelve signs in the zodiac, and as the title did not tell me, I did not know which side he would take till I read it.'

"I perceived that he was a man of a truly candid spirit, and in the most friendly manner, I approached him on some of the peculiarities of the church of Rome. Very soon, we were in free conversation about her infallibility. I found he did not believe in the infallibility of the pope, nor any one of his spiritual subjects, but singular as is the logic, in the whole Catholic church taken as a body, from the apostolic to the present day. He advocated the sentiment, that however free and accountable to God every human being might be, still it was necessary to require an universal assent to the creed of the holy Catholic church, because there are many who cannot comprehend all the doctrines of the Scriptures, and who, if not guided by the

enlightened decisions of the whole church, will certainly fall into error. 'But,' said I, 'supposing that a man capable of judging for himself, finds the interpretation of Scripture by the holy church absolutely incompatible with every dictate of his understanding—What shall he do?' To which he answered, 'For example, I am the man you allude to. Now it is plain we cannot both be right; if I am right the holy church is wrong, if the holy church be right I am wrong. Now I will say, is it most probable I am wrong, I who am one being, or the whole Catholic church from the apostles to the present day?'

"The night coming on, I was very reluctantly compelled to part with my new and interesting acquaintance. He is a man of considerable talents, both native and acquired, and I cannot but believe a truly spiritual follower of Jesus Christ. He very earnestly requested me to call on him again, and I shall not fail to do it.

"March 7.—This morning went with several citizens, on board a Dutch ship recently arrived from Amsterdam, and having on board two hundred and forty German *redemptioners*, as they are called. The vessel had been sixty days on the voyage, and most of the passengers, as I understood, were from an interior province in Germany. Two other vessels were in company, having on board between three and four hundred passengers of the same description. My object was to ascertain if there were any orphans on board, and if so, to make provision for them. This was no sooner disclosed, than there were presented before me nine miserable objects, seven girls, and two boys. Their parents had died during the voyage, and their situation was such as to excite the deepest compassion. One was a sickly looking infant of two years of age. Another was four years old, with but one tattered garment, and that so poor that I was compelled to tie my handkerchief about its body, to hide its naked-

ness. Some of them were laboring under the worst cutaneous diseases, others were almost covered with vermin, and all were extremely filthy. Supposing that the Female Orphan Asylum would furnish them a home, I ventured to take thither all the girls, though in doing so I became responsible for the payment of the passage-money of the two eldest, amounting to one hundred and sixty dollars. An orphan boy, who had been the principal guardian of the little girls, though he rejoiced to hear that they were to have good food, clothes and a home, wept abundantly when he learned that I could not take him also. I could pacify him only by assuring him that if he did not soon find a home, I would provide him with one.

"Within a few hours, I had the unutterable delight of seeing the poor children washed, fed, and neatly clad. Several ladies, hearing of their condition, immediately sent in quantities of clothing and every thing necessary for their comfort, and at an early hour in the evening, I received from the young gentlemen of the city the generous donation of one hundred and twenty dollars, contributed as their free will offering towards the redemption of these children. Oh, I had rather enjoy the luxury of befriending, of feeding and clothing these friendless, hungry and naked children, than sit at the table of kings, or wear all the coveted badges of royalty.

"Fortunately, the managers of the Female Orphan Asylum were in session at the very moment these orphans were found, and as if God would give us every facility, the opportunity was afforded of recommending them without delay to the sympathy and charity of the directors of the asylum, most of whom wept and sobbed, as mothers could hardly fail to do, when I related my sad story to them. They immediately received them under their patronage, and assumed the debt I had incurred for their redemption, at the same time authorizing me to obtain

such other female orphans as I might find on board the other vessels.

"With the intention of executing their kind design, I visited another ship at 5 o'clock, but found so many of the citizens already on board, each endeavoring to redeem a number of passengers, that I was compelled to postpone my investigation until the ensuing week. I however saw two orphans. One, a boy of ten years of age, expressed great anxiety that I would take him with me. He said he had lost both his father and mother, that he was alone, but could read and write. The girl sought to recommend herself by saying she could knit and sew, and do many things. I assured them if they found no home until I saw them again, I would certainly provide for them."

It is gratifying to learn that these poor *redemptioners* never forgot the kindness of Mr. Cornelius. A few years before his death, a friend from New Orleans informed him, that some of the individuals whom he had rescued, were still living, and that they never heard his name mentioned, without exclaiming, their eyes filled with tears, 'God bless him.'

It has been before stated, that he had received a commission to labor in New Orleans from the Connecticut Missionary Society. It is proper to add that his exertions were fully acknowledged by the trustees of that association. The following extract is copied from their report. "Mr. Cornelius preached statedly and frequently to the people before the arrival of Mr. Larned—a period of three or four weeks. After this, he turned his attention more particularly to other parts of the city, and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans. His visits to the hospital were frequent and deeply interesting. To the sick and dying, he was a counsellor, a comforter, and often, with his own hands, administered both clothing and nourishment to their

bodies. Through his influence, the internal regulations of the hospital were considerably improved, and the condition of the sick greatly meliorated. From the sick, the dying, and the condemned, he turned his attention to seamen. He preached in a ship, which was lying in the harbor, to as many as could be collected; the cabin of which was filled with sea-captains; and he had the pleasure to find the assembly solemn, and attentive. His congregation of colored people were no less interested in the preaching of the gospel. The various scenes through which he passed, were of the most affecting kind, and he had the satisfaction of being hopefully the instrument of much good both to the bodies and souls of his fellow-men."

Not a little value is to be attached to his efforts in preparing the way for Mr. Larned. After the arrival of this promising young man, Mr. Cornelius was of great service to him, by his acquaintance with the people, by his kind advice, and by awakening an interest in Mr. L.'s favor, wherever he went. There seems to have been in both parties a remarkable freedom from envy, jealousy, and all those passions, which sometimes, in similar circumstances, greatly interfere with the usefulness of the servants of Christ. The sympathies of Mr. Cornelius were so excited in behalf of New Orleans, that he never ceased to feel the most lively interest in its spiritual desolations.*

* It is proper in this place to add a slight notice respecting Mr. Larned. It may be worth something to young readers, if not to others. He was the son of colonel Simon Larned, of Pittsfield, Mass., and was born August 31, 1796. He received his academical education principally at Middlebury college. In his senior year, his mind was first interested in religious truth. He acquired his theological education at Andover and Princeton. He was licensed to preach the gospel, in 1817, and was ordained as an evangelist. His powers as a pulpit orator attracted universal admiration. He arrived in New Orleans, January 22, 1818, and was soon established as the minister of the first Presbyterian congregation. The corner

During his residence in New Orleans, an incident occurred, which we record, as it throws light upon his character for forethought and decision. It shows the nature of those measures, which the enemies of Indian improvement have resorted to for the accomplishment of their designs. At that period, also, every benevolent effort was regarded as chimerical, and denounced and maligned by many, with an obstinacy and an effrontery, of which we can hardly form, at the present time, an adequate conception. Mr. Cornelius was followed with calumnies and insinuations of the most painful character, both on his way to the Indian tribes, and on his homeward journey. At the time in which he visited the councils of the Creek and Cherokee Indians, for the purpose of in-

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stone of the meeting-house was laid, on the 8th of January, 1819. Desirous to pursue his labors uninterruptedly, he ventured to remain in the city, during the summer of 1820. While the yellow fever was extending its ravages, he continued firm at his post. On the Sabbath preceding his death, he preached from the words, 'For to me to live is Christ, and to die is gain.' He closed his discourse in tears. On the following Thursday, August 31, 1820, he fell a victim to the prevailing epidemic, and closed his eventful and brilliant career. He was equally remarkable for the powers of tender and pathetic appeal, and bold and vigorous eloquence. As an extempore debater, he was nearly unequalled. Churches in Alexandria, Baltimore, and Boston, had sent him earnest invitations, but he supposed that his services were more important at New Orleans. His widow died at Washington, in January, 1825.

The Rev. Theodore Clapp succeeded Mr. Larned as pastor of the Presbyterian church. A second Presbyterian church has lately been formed, and the Rev. Joel Parker has become its pastor. The religious condition of the city has been considerably elevated since the period of Mr. Cornelius's visit. Still, however, the great work of intellectual and moral improvement is hardly begun. The nature of the population, being composed in great measure of French Catholics or of African slaves, the unhealthiness of the climate during the summer months, the depraved conduct of many of the boatmen, who periodically visit the city, as well as other evils attendant upon its character as a commercial mart, all combined, present a fearful array of obstacles to its thorough reform. No efforts can be entirely

ducing them to co-operate with the Board of Missions, in the establishment of schools, the government of the United States were endeavoring to induce the Indians to remove west of the river Mississippi.* Soon after the arrival of Mr. Cornelius in New Orleans, a friend in Tennessee informed him that a report was in circulation in that State, to the effect that he had used all his influence while with the Indians, particularly at the time when he met at Caney Creek, a portion of the Cherokees, who were returning from a plundering expedition to the Arkansas territory, to persuade them not to sell their lands and emigrate; and further, that on the strength of this report, the governor of Tennessee had written to the secretary of war, cautioning him against the designs and influence of Mr. Cornelius. This intelligence, wholly unexpected as it was, did not lead him to act unadvisedly, neither did it prevent him from acting promptly. It happened very

successful until the *causes* of the dreadful pestilences, which periodically lay waste the city, are removed. It has been the last year a 'city of the dead.' The little band of Christians, who reside there, have done nobly; but what are they among so many thousands? The moral regeneration of New Orleans constitutes *the problem* in efforts for the best good of our cities. That city stands at the outlet of an empire, yet to be, greater than that of Augustus Cæsar's. The Mississippi and its tributaries above New Orleans, have an extent of more than twenty thousand miles of waters, already navigated by steam-boats, and passing through the richest soils, and the most delightful climates.

* This remark is consistent with one on a preceding page respecting the patronage which the government of the United States were extending to the schools, &c., which were established among the Indians. The original policy of the government, in promoting aboriginal civilization, was undoubtedly based on the supposition that the Indians would remain on this side of the Mississippi. But as early as 1818, there were indications owing to various causes, that the Indians would be forced to abandon the territory of their fathers, and seek an asylum further in the wilderness. The former policy, however, prevailed, for the most part, during the administrations of Mr. Monroe, and Mr. Adams.

providentially, that when he met the Cherokee Indians at the place mentioned, two or three merchants from Tennessee, were in company, on their way to New Orleans, and had heard all his communications with the Indians, as he had acted solely through the medium of an interpreter. He immediately procured *affidavits* from these merchants, fully disproving the charges which had been made against him, and forwarded them to the department of war. This measure at once removed the misapprehension, and restored to him the full confidence of the government. He had subsequently an interview with the governor of Tennessee, who expressed to him the most unqualified regret that the rumor had ever been put in circulation. On his return to Washington, he deposited in the records of the department of war, a document, containing a complete view of the case.

Allusion is not unfrequently made in Mr. Cornelius's public journals to the condition of the African race, free and slave. Such a subject as this could not fail to interest a heart so susceptible, especially as he travelled very extensively in the States where slavery is allowed. His intercourse with slaveholders, many of them men of generous dispositions, and his familiar acquaintance with the system, never closed his eyes to its great political and moral evils. He witnessed, on several occasions, the sale of slaves by auction. We select from his public journal the following instance which occurred in Alabama.

"The miserable objects of the slave-traffic are bought in the old States, and driven like cattle to a western market, where they are sold and bought with as little compunction of conscience, as if they were so many swine or sheep. One of these sales I witnessed at ——. A number of Africans were taken to the centre of the public square, and soon a crowd of spectators and purchasers

assembled. The scene to my feelings was shocking to the last degree. I stood and beheld as long as I could. I was ready to cry out with indignation, and weep over the miserable wretches who had been brought from afar, and who were exposed in this manner. At an interval of silence I exclaimed, 'Well did Mr. Jefferson remark on such a subject, "I tremble when I think that God is just,"' and immediately left them." *

Mr. Cornelius commenced his return to New England, on the 2d of April, 1818. While on the eve of departing from New Orleans, he presented the subject of foreign missions to the consideration of the people, and obtained subscriptions of more than one thousand dollars—a generous sum, considering the circumstances of the contributors.

The reception which he met at Natchez, Mississippi, he thus communicates to Dr. Worcester.

"*Natchez, April* 21, 1818.

"Rev. and very dear Sir,

"Last week was propitious to the funds of the American Board in this distant region. On Sabbath, the 12th instant, I preached a sermon on the subject of Indian reformation, to a very respectable audience, and on Monday, commenced the business of solicitation; and will you not unite with me in an expression of gratitude to the

* It is to be hoped, for the honor of our country, that this infamous and inhuman traffic will soon be abandoned. In what respect does it differ in criminality and atrocity from the African slave-trade? Perhaps, however, it is inseparable from the slave system. It is matter of rejoicing to perceive, that the citizens of some of the slave States are manifesting their abhorrence of it. A spirited article on the subject, was inserted in a late number of the Western Luminary, printed at Lexington, Kentucky.

great Head of the church, when I tell you that in seven days, I was enabled to raise the sum of sixteen hundred and thirty dollars and fifty cents? Enclosed, you have a true copy of the subscription paper, which will no doubt furnish our northern people some idea of southern liberality. I labored, however, very severely. The weather has been excessively hot. On one day, when I rode thirty miles, and collected three hundred and eighty-five dollars, the thermometer stood as high as 90°. I should not have exerted myself so much, had I not determined on exploring the whole of Natchez and its vicinity in one week, in order that I might hasten my steps to the Indian nations, where my presence is immediately needed. I have had just enough of opposition to quicken my efforts, and awaken general interest. Mr. Smith, your local agent, has been of very essential service to me."

The following communication to Dr. Worcester, continues the narrative of his tour, and is worthy of an insertion.

"My last, was directed to you from Natchez. It was preceded by another, written on board the steam-boat Governor Shelby, some distance below Natchez. In these two letters, you had the result of my labors in New Orleans and Natchez. The sum obtained would have been more than doubled, had I come by land from one city to the other, and visited the sugar and cotton plantations on my way; and lest I should forget it, I would here remark for the information of the prudential committee, that in no part of the United States have I seen a district of country, in which a man of popular talents would do more to increase the funds of the Board than in Louisiana, Mississippi, and Alabama. Should the committee have at their disposal a suitable man, a year or two hence, I hope they will despatch him to this field, direct-

ing him to pursue his course by land, to visit all the missionary stations on his way, that he may be able to speak from personal knowledge, and that his own heart may be made to glow with greater ardor. He should be instructed to visit the largest towns first, stay in them a sufficient time to become acquainted with the inhabitants, and to inspire public confidence.

"Your very precious and welcome answers to my two last letters, were duly received. I would again express my gratitude for your timely and interesting communications, and say that every sentiment of friendship which they breathe is strongly and cordially reciprocated by my heart. Indeed, sir, to enjoy the friendship and approbation of a man for whom I entertain the highest regard and the warmest affection, is a reward, which, next to the approbation of God and of Christ, I esteem above all price. If there be *an institution in the world*, which I love most, I speak the sincere sentiment of my heart, it is the American Board of Commissioners for Foreign Missions. I have all that confidence in their wisdom, their efficiency, and their piety, which excites to the most vigorous exertion in their behalf, of which I am capable, and I need not add, these remarks apply most emphatically to the prudential committee and their indefatigable secretary and treasurer. To forward their views I have toiled two years, and I never anticipate greater happiness in my life, than has been associated unceasingly with those toils.

"After great fatigue and considerable impediments from ill health in the low country, I had the indescribable joy of arriving at the missionary station, Brainerd, on the 14th of May, twenty-two days from the time I took leave of Natchez. I know not that it is possible for the human heart to beat with higher emotions, than did mine in once more meeting the dear brethren and sisters of the mission.

This joy was rendered more intense by the presence of Mr. Evarts. It seemed as if the ends of our country had come together. But I will not attempt a description of it. It can only be felt. It far more than repays one for the most fatiguing journeys; and such is the reward of Christian missionaries. Mr. Evarts has informed you of the manner in which our time was occupied at Brainerd, and I need not recapitulate. I must, however, say, in justice to the feelings of the missionaries and to my own, that no event has occurred since the commencement of the enterprise more important to its best interests, than the presence and counsels of Mr. Evarts. His services to the Board, not only in the Indian country, but generally on his tour, have been of the most valuable kind, more so than could have been those of any other agent whatever, who was not invested with the respect and authority of an active member of the Board.

"In taking a review of the gracious dealings of Providence in respect to your first effort among the aborigines, I would lift up my heart in gratitude to God, and congratulate the Board on the prospect they now have of constituting, by their efforts, a new era in the work of Indian reformation. Go on, sir, the Lord is with you of a truth, and to you and to your coadjutors has he granted the high honor of being '*fellow-workers.*'"

The incident to which we now refer, we think proper to record for several reasons. It was one in which Mr. Cornelius was deeply engaged. It was also the means of exciting in behalf of his object great additional interest, especially among the more cultivated portions of society, and of considerably increasing the funds for the Indian missions. The excellent author of the production in question is deserving of honorable mention, for the philanthropic purposes to which she has uniformly devoted

her pen, and especially for the warm sympathy which she has, for many years, manifested in the condition of the Indian tribes.

"I cannot forbear to mention," says Mr. Cornelius to Dr. Worcester, "that while I was in New Orleans, I received from Miss H., of Hartford, a most interesting communication in answer to a letter which I addressed to her when I was at Washington, and in which I begged the privilege of enlisting her poetic talents in favor of the poor aborigines. I heard nothing from her, till one day, in the course of the winter, I opened a letter containing a fine poem of sixty manuscript pages, in blank verse. I regard it as one of the richest donations which I have yet received from any person for the poor Indians. In due time, I intend to publish it in elegant style, with an appendix."*

An extract from one of Dr. Worcester's letters is here inserted.

"It is not necessary that I should reply to your various interesting communications in detail, especially as it is hoped that by favor of Providence, you will meet Mr. Evarts at Brainerd, shortly after the receipt of this letter, and from him receive full communications. We approve of your proceedings, and have availed ourselves of the information which you have communicated. We have noted and considered your suggestions, and we feel that we have reason to bless the Fountain of wisdom and grace, that we were directed to the appointment of this agency, and that you have been sustained in the arduous

* The poem was published in a duodecimo volume, after considerable delay, with the title of "Traits of the Aborigines." Full justice has never been done to the volume, containing passages of true poetry, as well as of fervid sympathy, for the wrongs of the Indians.

execution of it, in a manner so highly creditable and beneficial to the glorious cause. We devoutly rejoice in the rich recompense which you must have in your own mind. The blessing bestowed on your labors at Brainerd, is an abundant compensation for all the fatigues and privations, and hardships of your mission. But, my brother, our gracious Master has in reserve for his faithful servants a reward 'which eye hath not seen, nor ear heard.' '*There remaineth a rest.*'

"We are certainly in earnest in the design of making such an effort for the instruction and improvement of our poor Indians, as the world has never seen. We have much cause indeed to deplore the languor of our love towards them, and our sluggishness in the great work for their good; and we have had great occasion to lament that we had not some efficient hands more disencumbered than ours have hitherto been for this work. Yet we humbly hope that God has been graciously pleased to accept our desires and endeavors, and that by his help we shall be enabled to proceed with increasing energy and effect."

In conformity with previous arrangements, Mr. Cornelius, on his return, took charge of four Indian youth, whom he wished to place in the foreign mission school at Cornwall, Connecticut. They accordingly accompanied him on horseback, reached the school in safety, and after spending some time in study, returned to their tribe, and became useful in various relations. One of them was, for several years, the intelligent editor of the Cherokee Phœnix.

In the latter part of May, Mr. Cornelius proceeded on his journey, taking the same route which he had travelled the preceding year, through Tennessee, Western Virginia, &c.

"Sabbath, June 4.—I spent in part at Dr. C.'s, and in part with Mr. D.'s congregation, one mile north of Greenville, Tennessee. The Lord's supper was celebrated, and I communed with the church. In the afternoon, preached on the worth of the soul, and made an appointment for the next day, to preach a missionary sermon in the same place at 11 o'clock, and receive a collection for the benefit of the Indians. Returned to Dr. C.'s, Monday, preached, and took a collection. Monday evening, at 4 o'clock, preached in Greenville college to the students, and a considerable audience from the neighborhood. Text, 'One thing thou lackest.' A most solemn and affecting season to us all. I do not remember that I was ever more assisted in my life to preach plainly the word of God. And I have reason to think it was blessed to some of the young men. While I was preaching, Dr. C. came in, and after sermon, prevailed on me to preach the next day. Accordingly I made my arrangements to spend one day more, and be at Abingdon, Virginia, the following Sabbath.

"Tuesday, June 9.—Preached to a large audience in Greenville, on total depravity, and rode the same evening, about two miles, to Mr. J. B.'s, a son of Rev. J. B. of Mississippi, and former missionary among the Chickasaws.

"While in Greenville, I formed a most agreeable acquaintance with Dr. C., who is at present principal of Greenville college. He has been in Tennessee a number of years, perhaps twelve or fifteen, and has done much to promote the interests of literature. The present number of pupils is fifty, and the college is in a more flourishing state than ever before.

"Thursday, I pursued my journey seven miles, and arrived in Jonesborough. Very soon judge E. and several other gentlemen invited me to preach a sermon at the

funeral of a young man who had suddenly dropped down dead the day before. I consented, and when I had finished, made an appointment for the same evening to preach a missionary sermon, which was fulfilled.

"On Monday, June 29, I took leave, probably forever, of my kind friends at Staunton, and directed my course towards Washington city, passing by the seats of presidents Jefferson and Madison.

"The heat of the day was intense; after riding fifteen miles, we came to the Blue Ridge, which constitutes the great physical line of demarkation between the country bordering on the Atlantic ocean, and the western regions. We ascended the mountains at the Rockfish gap, and spent two or three hours at the public house on the top of it." *

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* At the close of this journal it may be proper to advert to the present state of the Indian missions. *Cherokees.*—Eight stations, 5 churches, 140 native members, whole number who have been received, 272. All the members but two or three abstain from the use of and the traffic in ardent spirits. The number of pupils in the schools is 150. About 14,000 copies of books have been printed in the Cherokee language, among which is the gospel of Matthew. The political events, which have destroyed the influence of their own government, have had a very pernicious effect on the morals and habits of the people. The question of making a treaty with the United States, and removing west of the Mississippi, is still agitated. *Arkansas Cherokees.*—The population of this portion of the Cherokees is estimated at 4,000. Three stations, one church, 102 members, of whom 63 were received during the last year, as the fruits of a very interesting revival of religion. The number of pupils in 5 schools is 134. A female society has more than 300 volumes in their library. A national temperance society was formed in 1830. *Chickasaws.*—Great anxiety and despondency prevail among the Indians of this tribe, in consequence of treaties formed with the United States, the intrusion of white settlers, and the introduction of ardent spirits. Two stations have been abandoned. *Choctaws.*—Only two stations have been occupied in the old Choctaw country during the past year. No schools have been taught. About 40 members of the church still linger round their

In August, 1818, after an absence of nineteen months, Mr. Cornelius arrived at Andover. On the 28th of September following, he was married to Miss Mary Hooker, eldest daughter of the Rev. Asahel Hooker, formerly of Goshen, Ct. Mrs. Cornelius, and six children, survive.

From that period till July, 1819, he remained in Andover, with the exception of the time spent in a brief agency for the American Board. Having been employed nearly two years in duties of an active and exhausting nature, he determined to seize the opportunity which was now offered, for increasing his knowledge of theology. He accordingly devoted a number of months to an attendance upon several courses of lectures in the theological seminary, to the perusal of important works in divinity, and to the composition of sermons. On the

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former homes. The removal of the tribe was about completed in the autumn and winter of 1832–3. Mr. Byington has nearly finished a Choctaw Dictionary and Grammar. He has collected and arranged more than 10,000 Choctaw words, with their significations in English; and to more than 15,000 selected English words, has affixed their significations in Choctaw. Six gentlemen and their families, employed in teaching and in the secular concerns of the mission, have received an honorable dismission from the service of the Board. *Arkansas Choctaws.*—Two stations, church members about 190. Schools will soon be established. The whole number of copies of books printed in the Choctaw language, is 13,000, containing 1,666,000 pages. Probably from 10,000 to 14,000 Choctaws are settled in their new country. Their territory is bounded on the east by the Arkansas territory, on the north by the Arkansas river, on the south by the Red river, and on the west by lands occupied by other tribes of Indians. *Creeks.*—Some efforts have been made of a missionary character among the Creeks who have removed. The whole tribe, consisting of 20,000, will soon be established between the Arkansas and Verdigris rivers. *Osages.*—Four stations, 30 church members. The number of Indians speaking the Osage dialect, is between 15,000 and 20,000. The language has never been reduced to writing, except so far as the missionaries have prepared vocabularies for their own use. Very little has been accomplished during the 12 years since this mission was commenced in

Sabbath, he generally preached for some neighboring minister, particularly for Dr. Morse of Charlestown, Dr. Worcester of Salem, and Mr. Kirby of Newbury. The agency to which we have just alluded, was undertaken at the urgent request of the friends of missions, for the purpose of raising a permanent fund for the support of the corresponding secretary of the Board of Missions. It was judged to be important for several reasons that that officer should not be left to depend on the common funds of the Board for a support. A prejudice was cherished by a portion of the community in respect to the employing of the money given for general missionary objects, in paying the salaries of executive agents. This was probably a mere prejudice, and entirely unworthy of a high-minded Christian community. How far it is right at any time to fall in with such misconceptions, it is not

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subduing the savage character of the people. *Stockbridge Indians.*—This tribe now settled at Green Bay, are about to remove to the east side of lake Winnebago. The church consists of 64 members, 61 of whom are Indians. All are members of the temperance society. In the whole settlement, embracing 250 or 260 persons, there are not more than two or three persons, who are not accustomed to attend religious meetings, more or less. Nearly the whole population can read their own language and the English. This tribe has been under Christian influence more than 100 years. *Mackinaw.*—This station was designed originally for the accommodation of a large boarding-school, to be composed of pupils from various Indian settlements to the west and northwest. The plan has, however, been found to involve many difficulties, and has been lately reduced. The number of scholars is 40 or 50. *Ojibwas.*—Stations are established at four points between lake Superior and the Mississippi. *Maumee.*—This station is for the benefit of the Ottawas in Ohio. It will probably be soon abandoned. *New York Indians.*—Four stations, four churches, 253 members, 100 scholars. The Seneca language is spoken by about 6,000 persons. The missions seem to be in a prosperous condition.

The American Methodists, Baptists, Episcopalians, the United Brethren, and the British Church Missionary Society, have established missions among various tribes of aborigines, east and west of the Mississippi.

necessary to determine. True Christian delicacy will, at all times, shrink from furnishing any occasion for the most distant suspicion of sinister and avaricious motives. As human nature is constituted, an agent will generally proceed more cheerfully to his work if he is conscious that he is not in any sense providing for his own support. At the same time, "the laborer is worthy of his hire." The agent and the secretary of a benevolent society are as really engaged in the service of the church, and are as fully entitled to a competent support, as the settled pastor, or the foreign missionary.

Though Mr. Cornelius prosecuted the agency in question, at several different periods in his subsequent life, yet for the sake of convenience we will now complete our record concerning it.

The original method adopted was that of collecting funds by triennial subscriptions. In this way four or five hundred dollars were secured. In the autumn of 1818, when Mr. Cornelius was appointed to the work, the plan of a permanent foundation was considered to be eligible. He conferred with a number of philanthropic gentlemen in Massachusetts and Connecticut, and procured subscriptions amounting to eleven hundred dollars. Some time afterwards two missionaries, with a very enlightened liberality, consecrated their entire property to this purpose, amounting to eleven hundred and fifty dollars. In the course of 1820, Mr. Cornelius, while performing a general agency in behalf of the Board, secured in addition between four and five thousand dollars for the support of the secretary. A large portion of this sum was also the donation of several missionaries, and was not immediately available. Mr. Cornelius accomplished considerable good at the same time, in respect to the subsequent augmentation of the fund, by the removal of prejudices, and by diffusing information in various ways.

CHAPTER IV.

INSTALLATION IN SALEM OVER THE TABERNACLE CHURCH—STUDIES—SERMONS—PASTORAL LABORS—BENEVOLENT AGENCIES—GENERAL INFLUENCE.

On the 22d of July, 1819, Mr. Cornelius was installed as associate pastor with the Rev. Dr. Worcester, over the Tabernacle church and society in Salem, Massachusetts. About the same time, he received an invitation from the Congregational society in Charlestown, in the same State, to become the successor of the Rev. Dr. Morse in the pastoral office. In coming to a decision on the important question, there was a development of the same elevated religious principle, which actuated him during his whole religious life. The means which he employed in guiding his deliberations were the advice of judicious men, consultation of the Scriptures, and prayer.

To the gentlemen, whose counsel he asked, he thus wrote, "I do not seek to know in what situation I can find most of private or domestic enjoyment, but where, according to the means which God has given me, I can be *most useful*. And although I feel assured the precaution is entirely unnecessary, it will nevertheless satisfy my feelings to request, that in giving your advice, no considerations whatever of a private nature, be suffered to have the least influence, except so far as they are deemed essential to my greater usefulness. The *grand*, the *only*

point to which I wish your attention to be directed, is the question of my duty. View the subject as disconnected from every thing else, and then say, without any personal regard to places, or to men, what appears to you to be my duty to the great Head of the church. I wish to be considered for the present in a state of entire suspense, ready to obey the will of a great Master, let that will be what it may."

The intelligent reader will be impressed with the disinterested spirit of the Christian religion, in connection with an unusual degree of natural magnanimity, in perusing the correspondence by which the precise arrangements with Dr. Worcester, were settled. It is difficult to ascertain which was most conspicuous, filial confidence or paternal love. It was the father providing for the son, and the son anticipating every wish of the father's heart. At the same time they took that course which must commend itself to the experience of every wise man. They made a distinct and minute arrangement of their respective duties, and reduced it to writing antecedently to the consummation of the connection. "I have to ask," says Mr. Cornelius to Dr. Worcester, "that you will never imagine, that I have been excited to write on a subject of some delicacy, from the least want of confidence in your friendship or judgment. If I could be made even to suspect that this delightful confidence would be weakened, I would not hesitate a single moment to decide against the connection in question. It is because I am anxious that this confidence may be preserved inviolate, that I feel desirous of having a clear knowledge of my duties, and of taking precautionary steps, to the neglect of which, no doubt, are to be ascribed many of the evils hitherto attendant on similar connections. It is a fact, which I delight to acknowledge, that few men in this world have awakened my friendship, my confidence, and my respect, to a higher degree than

yourself. In proportion to my love and esteem, would be my grief, if they should be ever impaired. It is my desire to enter into this work, if at all, as a true yoke-fellow; to forget every other concern, but that of the Redeemer's cause; and to lose sight of every other feeling, but the happiness of doing good. I may be deceived—I am a man, a frail and sinful man. I may not 'know what manner of spirit I am of,' but I think my eye is single in this great undertaking. Let me request that you will not suppose I have been prompted to this minute disclosure of my views and feelings, from any fear that I should be called to labor more than my share. The Lord forgive me, if I ever, for a moment, cherished such a thought. I am willing to labor hard, to labor and not to rest till I die. I expect to toil with my might. It always has been my expectation, and I pray God that it may always be, and when I have done all, to feel that I have done no more than my duty, nor so much, and therefore am an 'unprofitable servant.'

"Praying that the blessings of millions ready to perish may come upon you, and that you may be spared to the church of Christ till the crown of gray hairs gives place to a crown of glory above, I am yours, dear sir, in the gospel of the Lord Jesus."

A part of the reply of Dr. Worcester, will not be unacceptable. "In regard to the proposed connection, I have intended to use towards you the most generous frankness and confidence. Though not addicted to an exuberance of profession, or even of words, in matters of personal concern, I have meant to make you acquainted with my desires and my views; and in this, I trust, I have not failed. It is all, I can assure you, a very serious matter to me. From the first, my mind has been held in the attitude of earnestly looking to see what the Lord would have me to do, or rather what he would do with me;

scarcely desiring to choose, or to wish for myself. Eligibly situated, as I was, in my ministerial connection, delighting in the pastoral work, ardently desirous of opportunity for prosecuting plans of study, which I had fondly formed and cherished, it was not without much reluctance and regret, and many sacrifices, that I yielded to proposals, earnestly pressed upon me, for the change which has been deemed advisable. I have acted under an irresistible conviction of duty. In the missionary work, indeed, I have delighted and I do delight, and I have been willing, I trust, and am still willing to labor for its advancement. But the labors of the secretaryship are arduous; its responsibilities have appalled me, and borne me down to the dust. Often have I found my frail heart secretly panting for an escape from them; and had a way been opened to me consistently with the convictions of duty, I should not have lingered.

"Now, my dear sir, let not your heart be troubled, neither let it be afraid. 'Believing in God, believing also in Christ,' come and take part with me in this great and holy work. My heart must become dead to its present most ardent affections, and forget the objects at present most dear to it, before I shall ever be indisposed to do what I can to render the connection pleasant to you, and conducive to your usefulness."

The answer of Mr. Cornelius to the invitation of the church and congregation, will give a succinct view of the entire arrangements.

"To the members of the Tabernacle church and society in Salem.

"*Christian Brethren and Friends,*

"Your communication, inviting me to settle with you in the Christian ministry, as an associate pastor in connection with Dr. Worcester, has been made the subject of the most solemn consideration. That a question of such

magnitude, involving my usefulness for life, and the interests of others for time and for eternity, should not have been hastily decided, can, I think, need no explanation. That it should have required more than ordinary time for reflection, for prayer, and advice, will not be thought surprising, when it is known that the subject was attended with more than ordinary embarrassments. Under the weight of a responsibility so great, no means were to be neglected, which might assist the mind in coming to a satisfactory decision.

"Those means have been sacredly employed, and a decision formed, resting upon a few leading principles, which, though often made known, I deem it my duty to repeat in the most clear and intelligible manner.

"It will be recollected that for several years I have been publicly and unreservedly devoted to the *missionary cause*. To that cause, in the honest feelings of my heart, I am still devoted. Its importance as a means of promoting the glory of God and the good of mankind, I regard as second to no other interest. It was in accordance with this opinion, and the belief that God had called me in a particular manner to promote it, that I stated to your committee, and many others of your society, the last winter, my object in having hitherto refused every solicitation to settle in the ministry, and my determination, that if hereafter called to settle in any place, it would be consented to, on such conditions only, as would admit of continuing my services a part of the year in aid of that or some other object of public charity. It was thought by many that the situation of your present pastor, and our long and mutual connection in the missionary service, would give peculiar facilities to such an arrangement, in case of my being associated with him in the pastoral office. It was in consequence of the opinion repeatedly expressed to me on this subject, both in and out of Salem, that I allowed

myself to be looked to, as a candidate for such a relation. It was in accordance with the principle which this opinion involved, that I understood every step to have been taken, which led you to invite me to settle with you in the ministry. It is to the same principle, and the cause which it supports, that I feel committed by every honorable and Christian feeling, and it is on this ground that I am willing to rest the decision of the present question.

"When unexpectedly called, in the providence of God, to decide between two different invitations, I made this principle my guide. The promise of a reservation of a portion of my time for public purposes, being given in both cases, it became a question of decisive character, in which of the two situations existed the greatest prospect of usefulness to the missionary cause, without the hazard of neglecting my more immediate duties to the people. It was a question of too much responsibleness to decide without advice. I felt the need of counsel. In a meeting of enlightened and judicious men, I communicated the circumstances and facts on which it had become my duty to decide. In their opinion, if no honorable commitment to the call at Salem had been made, it was my duty to accept the second call; but if such commitment had been in any way implied, it was my duty to accept the first. On solemnly reviewing what had taken place, I did not hesitate to say that I felt committed to the missionary cause, and to the Tabernacle society and their pastor, so far as the interests of that cause had committed me to them. If it were true as I supposed, that by accepting your invitation, I could fulfil the duties you required, and yet, by a connection with your pastor, be able to promote the missionary interest, as a main object of usefulness, while in the other place it would be only a secondary concern, I was prepared to give an affirmative answer to Salem, and a negative to Charles-

town. And it is on this ground, therefore, I now feel it to be my duty, as well as my delight, to accept your invitation.

"I have chosen to be thus explicit in my answer, that the principle on which I act might be fairly understood. In making the decision, however, to which it has led me, it must be obvious to all, that Christian propriety and consistency of conduct, require me to give it, on the condition that the object which it seeks be in fact secured.

"It is in reference to this end, that an arrangement has been made with your present pastor, satisfactory to us both, by which the junior pastor is in no year under obligation to labor in the parish more than nine months of his time.

"It is in reference to the same principle and end, and out of regard to what I hold an indispensable duty to Him who has put me into the ministry, that I feel sacredly bound to state, that should your present pastor be removed from the relation he now sustains towards you, or should any other event destroy the principle on which this decision rests, so as to prevent me from rendering that service to the cause of public charity which I now anticipate with confidence, I must in such a case, be allowed the privilege of submitting the question of my future duty to the advice and decision of a mutual council.

"And may Almighty God smile on this result, and by a rich supply of his blessings, convince us all, that we have been controlled in this solemn concern, not so much by our choice as his pleasure. Entreating, therefore, a remembrance in your prayers to God for me, that in every relation and duty of life, I may be found faithful to you, and to God, I give myself to the Lord Jesus and to you as his servant, praying that at the final day, we may be the occasion of mutual rejoicing to each other,

and be permitted to dwell forever in the presence of the blessed.

"With Christian affection,

"Yours in the gospel,

"ELIAS CORNELIUS.

"*Andover, June* 24, 1819."

The services of the installation were in a high degree appropriate. The sermon was delivered by the Rev. Dr. Beecher, of Litchfield, Conn. The other exercises were performed by neighboring ministers, and by Dr. Worcester.

Perhaps there is no moment in the life of a Christian minister more intensely interesting, than the morning after his public consecration to his work. The excitements of that consecration, which are sometimes as a sort of deceitful ballast to the soul, have passed away. The feeling of responsibleness comes with oppressive weight. The eternal interests of hundreds and thousands, for which he is in a fearful sense accountable, are now to form a part of his daily care. How far he shall be sustained by the fervent prayers and generous co-operation of Christians in his flock, he does not know. The supplications, which went up to God, when they were "wandering as sheep without a shepherd," may prove as the winter brooks of the Arabian desert. The minister has now the *naked consciousness* that he is an "ambassador for Christ." He has been designated to stand between the "dead and the living;" while over his path, in his study, and around his bed, is He, whose "eyes are as a flame of fire." Such a moment furnishes a test almost infallible, of the true character of the minister. Is his piety such as will lift him above these depressing thoughts, and make him "run in the way of God's commandment," or does he begin to feel that he

has assumed an irksome task, that the spirit, which has hitherto sustained him, was the mere breath of popular applause?

Whatever might have been Mr. Cornelius's consciousness of deficiency, there is full reason to believe that he rejoiced that he was "counted worthy to be put into the ministry." He possessed what is to be regarded as the fundamental qualification, not so much, perhaps, the actual possession of extraordinary piety, as the belief, conscientious, and, as it were, wrought into the very texture of his soul—that a minister must make the acquisition of eminent holiness the great business of his life, that without a large portion of the spirit of his Master, he had better never draw near to the altar of God. This conviction was one of the main elements of his religious life from the beginning. He wished to be the means of saving a multitude of souls from eternal death. He knew that this was impossible without a clear apprehension of the nature of scriptural holiness, and a vigorous, and an habitual pursuit of it himself. In his conversation he frequently alluded to it, and with such simplicity, as convinced the auditors of his sincerity. Others of less attainment in holiness, might acknowledge the same thing when compelled to do it, in the exigencies of preaching or ministerial intercourse, but it flowed from the lips of Mr. Cornelius as if it were the spontaneous feeling of his heart. His prayers in the family and in the house of God, were frequently offered in behalf of the ministers of Christ, that they might stand "perfect and complete in all the will of God." Those passages in the Bible, which refer to this point, were familiar to his recollection, and had been doubtless, often turned into petitions in his most secret addresses at the throne of mercy. The two books upon which he set a higher value than upon any others, after the sacred volumé, were the Memoirs of David

Brainerd and of Samuel Pearce; not that these men possessed a more cultivated taste than others, or that their lives were filled up with a greater variety of striking incident, but because they "lived and walked with God." He could scarcely turn over a page of their memoirs, without meeting those heart-broken confessions of sin, and those ardent aspirations for Christian perfection, which found an echo in the depths of his own soul. They possessed those elevated conceptions of the importance of piety in ministers, and that "following after that they might apprehend that for which they were apprehended of Christ," which commended themselves to the most enlightened decisions of his judgment, and to the most sacred feelings of his heart.

Next after the possession of a large measure of personal holiness, a considerate minister will direct his attention to the character of his sermons. He "who knew what was in man," appointed the preaching of the gospel, "to save them who believe." In Mr. Cornelius's first efforts in preparing sermons at Salem, there were doubtless imperfections, as he was ever ready to acknowledge. His exertions in doing good had been almost wholly of a general and active kind, and for two years previously, expended in portions of the country, and in the supporting of such objects, as demanded almost entirely extemporary preaching. The life of an agent or an itinerant missionary is attended with serious disadvantage, in respect to meditated and arranged thought on any subject. His habits become almost wholly executive and financial, his associations accidental and temporary, and his power to produce a continued impression upon an enlightened congregation, lost, or materially impaired. Mr. Cornelius brought back from his southwestern tour valuable materials for producing an effect on the hearts and consciences of men, but these materials were not perfectly arranged

and simplified. Hence his pulpit exercises were less fertile in thought, than the production of the most permanent effect demanded, or than he was enabled by systematic effort at length to attain. He was not able to bring to his work that assistance which can be derived from a familiar acquaintance with the original language of the Old Testament—a kind of knowledge which at once combines in itself great principles of interpretation, and a thousand nameless sweet adornments of style and imagery. He exhibited at the same time a crowning mental excellence, in itself of more value than any specific acquisition —*an ardent desire for improvement.* He had a truly liberal and scholar-like perception of the importance of every kind of knowledge. It was a very striking trait in his character that he never allowed himself to disparage any species of learning. At a time when classical literature was vehemently assailed, he threw the whole weight of his influence against what seemed to be the popular current. The same thing was true in respect to the higher branches of mathematics. He declared on a particular occasion his dissent from the opinions of a distinguished scholar, who had expressed a doubt in regard to the practical value of those studies. In the conversation of men of distinguished literary and scientific attainment, he ever manifested a deep interest. Those observations which were remarkable for their point and sagacity, he was accustomed to treasure up and reduce to practical maxims. While resident at Salem, he commenced, with a number of other gentlemen, the study of the Hebrew language. He also gave considerable attention to the Greek of the New Testament, and proceeded so far as to construct the plan of a new elementary work in that language.

His sermons and general style of preaching had several distinct qualities. His favorite topics were those of a

comprehensive character, such as "the glory of God," "the reasonableness of the divine law," "the object of God in creation," "the evil of sin," "the decrees of God," and others of a similar description. It is not meant by this remark that his sermons were not practical and impressive, but he chose to derive his inferences from some general views, previously well-established, rather than to select a distinct, and what might appear an inconsiderable theme, and on that expend the energies of his thought and emotion. It is well known that some preachers pursue the latter method with signal effect. The former has some obvious advantages, if it does not degenerate into unimpressive generalities. His predilection may perhaps be accounted for by the structure of his mind, which was accustomed to look at general principles. He was, moreover, established in his convictions of the fundamental importance of the great doctrines of Christianity. He thought he perceived a tendency in the present generation of theologians to undervalue them, and to substitute in their place those opinions which are, to say the least, of a doubtful character. His theological sentiments accorded more nearly with the views of president Dwight, as contained in his system of divinity, than with those of any uninspired writer. On minor points, he differed both from presidents Edwards and Dwight; but to the general system of divinity, advocated with so much acuteness and force by both those distinguished men, especially by the former, he was decidedly attached, after the most mature investigation which he could give to the subject. The doctrine of the divine agency in the conversion of the sinner and in revivals of religion was a favorite theme.

From the foregoing remarks, it is not to be inferred that his preaching was of a controversial character. He rarely alluded in the most distant manner to any prevailing

theological discussions. He gave a candid and fearless exhibition of what he believed to be scriptural truth, never making the pulpit an arena for angry polemics.

His preaching and extemporary exhortations were to an uncommon extent directed to professors of religion. Towards them, particularly if in a languid and unbelieving state, he used great plainness of speech. It was with exceeding difficulty that persons of that class could listen to his appeals unmoved. They must either return from their wanderings and become efficient co-workers with Christ, or withdraw beyond the reach of his voice. His expostulations with impenitent men were pointed, and sometimes appalling, but they were not so frequent, nor so strongly marked, as those to his church, especially to such as were "at ease in Zion." He had formed a high standard of personal holiness. He looked on professing Christians as those who ought to be the "salt of the earth, and the light of the world." He knew that upon them, with the aid of the Holy Spirit, the salvation of the world was depending. He apprehended with great clearness the extent of that loss, which is occasioned by the defection of one of the professing followers of Christ. The reproofs which he administered, both personal and general, were singularly penetrating and effective. They were a mingled exhibition of affection for the offender, and of abhorrence of the offence. The deep emotion which he exhibited when he administered discipline was extraordinary; while his real kindness of heart, and the elevated ground upon which he placed the necessity of the measure—the dishonor done to the Saviour of the world—convinced the delinquent that it was no light matter to transgress the laws of Christ.

As an illustration of some of the preceding remarks, a few brief extracts from his sermons are here inserted. Though less impressive than when taken in connection

with the discourses of which they are a part, they will still serve to show his mode of exhibiting the truths of religion.

The first quotation is from a sermon upon the divine purposes, founded on the passage, "He worketh all things after the counsel of his own will."

"The doctrine which has been explained and supported in this discourse, administers strong consolation to those, who, in all the changing scenes of life, cordially believe in God.

"It is not the dry and cheerless principle of the stoics, that all things are the result of a blind and irresistible fatality. Such a scheme does indeed extinguish every degree of light and hope in the soul, and reduce the intelligent creation to the level of splendid mechanism. Nor is the doctrine of the text the senseless theory which ascribes all things to chance as their cause; or, in other words, to no cause at all. Equally remote from both, the doctrine of the Bible represents all things as coming to pass under the control of a moral Governor, who is possessed of infinite wisdom, power, justice, and benevolence. In this capacity, he creates worlds, fills them with intelligent beings, and establishes a system of divine legislation over the whole. In the same character, he extends his providence and agency to the minutest parts of his kingdom. Not a sparrow falls without his direction, and the smallest mote which floats in a sunbeam is seen by him, and guided by his unerring hand.

"To a mind established in these truths, there is a source of peace and joy which no accumulation of trials and disappointments can destroy. It was to this refuge that the Saviour fled, when the arrows of persecution were aimed against him. 'The cup that my heavenly Father giveth me, shall I not drink it?' Could that bitter cup have been separated in his mind from the hand of

his Father in heaven, and had no agency been seen in dispensing it, except that of his blood-thirsty enemies, how inconceivably aggravated would have been the portion to his soul! When he had thrice prayed that that dreadful cup might pass from him, he recollected that it was the will of God he should drink it, and therefore submissively said, 'Father, glorify thy name.' 'Not my will, but thine be done.' This shall be 'as an hiding-place from the wind, and a covert from the tempest,' to all who make God their refuge. On this rock they may stand, and see the waves of trouble break harmlessly at their feet.

"What though Satan and his host rebel, and lay waste the paradise of human innocence and blessedness! What though he succeed in his hellish designs, and blot out the hope of a blissful immortality from the soul of man! Jehovah reigns upon his throne, and no sooner is the fatal deed accomplished, than a remedy is found, which sheds new glory on the character of God, and swells the notes of praise to a higher pitch than ever.

"Not less fruitful of joy is this doctrine, under all the varieties of trial through which we must pass in the present world. For a time, sin is permitted to rage. Kingdom rises against kingdom, and nation against nation. Passion and pride, violence and blood, spread misery far and wide. Nevertheless, God will bring all these things into judgment, and even here, make them the means of advancing his kingdom and glory. Let, then, kingdoms be overturned, and thrones subverted; let all earthly hopes and prospects be cut off.—'The Lord liveth, and blessed be our Rock.' 'Though clouds and darkness are about him, justice and judgment are the habitation of his throne.' If he deprive us of our comforts; if he take from us the friends whom we love, and put the companions of our joys, the partners of our life, into darkness, we bow with submission, because it is the

decree of infinite wisdom and goodness. Often we are led through the mazes of a mysterious providence, and are compelled to say, 'Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.' 'How unsearchable are his judgments, and his ways past finding out.' But why should we despond, though 'we walk by faith and not by sight,' while a voice from above assures us, 'What I do, thou knowest not now, but thou shalt know hereafter.' Here is peace with which the world 'intermeddleth not,' a tranquillity that nothing can destroy. Our post is that of *duty*. Events and consequences belong to God. On this foundation the believer may abide in safety, 'when the heavens and the earth shall pass away,' and fire shall melt down the elements. Here he will stand, and hail with unutterable joy the advent of the Redeemer, as he shall 'come in the clouds of heaven,' 'with an innumerable company of angels,' and the 'sound of a trumpet,' to judge the world. And when the wicked shall 'call to the rocks and mountains to fall on them, and hide them from the glory of his power,' they shall be 'caught up' with songs of joy, 'to meet him in the air.' Here is the end of him who trusts in God as Universal Sovereign, and rejoices that himself and all which he possesses will be disposed of in time and eternity according to the purpose of him 'who worketh all things after the counsel of his own will.'"

The following paragraph is selected from a sermon delivered in a time of revival of religion, from the passage, "Quench not the Spirit."

"Christians may learn from this subject where to place their dependence in all seasons of revival.

"It is the Spirit of God which convinces men of sin; which takes away the heart of stone, and gives the heart of flesh, and which begins and carries on every genuine

revival of religion. Where his influence is wanting, 'Paul plants, and Apollos waters,' in vain. Even the preaching of Jesus Christ was far less efficacious than that of the apostles, because the time for the descent of the Holy Spirit had not come. When once this glorious Agent commenced his powerful dispensation of truth, a single sermon of Peter became the occasion of spiritual life to thousands of the guilty inhabitants of Judea. The same influence followed the preaching of the other apostles, wherever they went, and victory was added to victory, until the whole civilized world was brought to acknowledge the supremacy of Christianity. The same energy has attended the faithful preaching of the word of God ever since. Long and dreary seasons of stupidity, ignorance, and superstition, have sometimes intervened. But the morning has at length dawned, and the Sun of Righteousness has arisen with healing in his beams.

"Would you, my brethren, behold a great and continued revival of religion? You must 'with one accord' pray for the descent and continued agency of the Holy One. If that all powerful Spirit shall visit your dwellings, your altars, and temples, the most humble instrumentality will soon be found 'mighty through God' to convince and convert men. The most hardened will then be made to feel. The most thoughtless will be brought to reflect. As then you prize the salvation of lost souls, beware how you quench the Spirit."

The following is from a discourse on the duty of aiming at high attainments in religion.

"It was this heavenly armor [eminent piety] which gave the primitive Christians such an ascendancy over the kingdom of darkness, and made them 'more than conquerors.' The miracles which they wrought did much, but the unction with which they were anointed

by the Holy One did more. The former would for a time force conviction on the understanding, but the latter sent an irresistible appeal to the conscience and the heart.

"Let the day return in which the same light shall be reflected from the churches of Christ, and the same spirit move and animate all their members, and they will again appear 'beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners.' Let it be exhibited by ever so small a portion of the church, or by an individual belonging to it, and a proportionate measure of influence will be enjoyed. If ever then, my brethren, you would rise to the honor of distinguished servants of the Lord Jesus, if you would make an impression upon the world which shall be felt when you are dead, if you would desire a name and a place among those, who, having 'turned many to righteousness, shall shine as the stars forever and ever,' let it be your object to aim at high attainments in Christian knowledge and piety. Labor with Paul, to bring 'every thought into captivity to the obedience of Christ.' Be not satisfied with any attainments which you have already made, but go on from strength to strength, and from one degree of grace to another, until every faculty of your mind, and every passion and feeling of your heart, is consecrated to God, and exercised in conformity to his will. Then will you neither live in vain nor die in vain. Your conversation, your example, and your prayers, will diffuse a saving influence, while you dwell on the earth, and when your bodies shall be mingled with the dead, your memory will be blessed."

From another sermon on the connection between distinguished piety and distinguished usefulness, one or two paragraphs are selected.

"Another reason why eminent piety leads to eminent

usefulness is, because it carries with it the persuasive power of *example.* An eminently pious man is of course one whose example is eminently holy. He aims to be himself what he desires that others may become. So far from neglecting his own heart in his zeal to promote the salvation of others, he directs his first and chief efforts to the cultivation of personal piety. He maintains an effectual government over the passions, banishes vain imaginations, and strives to bring 'every thought into subjection to Christ.' 'He walks with God,' studies to please him in all he says and in all he does, and he makes the glory of God the ruling motive of his whole conduct. When such a man speaks of the love of God, or of the love of Christ, he can scarcely fail of speaking with effect, because he *feels* what he speaks. When he tells of the worth of the soul, of the joys of heaven, and the pains of hell, his words fall with weight, because he speaks like one who is talking of realities; realities which he himself believes to be of vast and unutterable importance. If he admonishes you of your guilt and danger as a sinner, you are compelled to be serious, because you perceive in his looks and tones, that he means what he says, and that it is unaffected and tender concern for your highest welfare which prompts him to be plain and faithful with you. If he is called to direct the weary and heavy laden sinner to Jesus, he does it with the tenderness of one who has himself felt the burden of an awakened conscience, and found relief in the atoning blood of the cross. In short, whatever he does to enlighten and save men, receives additional force from the fact that he is no less solicitous to find the path of life and walk in it, than to point it out to others.

> "'As a bird each fond endearment tries,
> To tempt her new fledged offspring to the skies,
> He tries each art, reproves each dull delay,
> Allures to brighter worlds and leads the way.'

"It is impossible that such an example should be in vain. It speaks directly and powerfully to the conscience and heart. Obstinate wickedness alone can resist it. Shall I mention the name of Baxter, whose living instructions were as 'life from the dead' to hundreds, and whose writings have proved 'a savor of life unto life' to thousands more? It may be doubted whether a more holy and devoted servant of God has lived since the primitive age. The spirit which he breathed was the spirit of heaven, and it diffused itself into his conversation, prayers, and preaching, giving them a divine *unction* which seldom fails of being connected with the saving energy of the Holy One, while the same spirit, breathed into his writings, has imparted to them an immortality which no lapse of time is likely to impair. Shall I refer you to Brainerd, whose holy and self-denying zeal 'made the solitary place glad,' and awoke songs of praise in the desert; or to Edwards, who has left the impress of his thoughts upon the minds of successive generations, and lighted thousands on their way to heaven; or to Whitefield, whose ardent tongue, touched with celestial fire, kindled afresh the declining flame of piety in the old and new world; or, descending to still later times, shall I tell you of Newton, and Scott, of Martyn, and Mills, and Payson, and a long list of faithful men, whose labors for the good of mankind will be felt to the end of the world?—these, you well know, were men distinguished not less for their piety than for their usefulness. Nor does the remark apply to those only, who have ministered at the altar. I need only mention the cherished names of Hale and Wilberforce, of Reeve and Boudinot, of Lady Huntingdon and of Harriet Newell, to show that neither office, rank, nor sex, makes any difference in the application of the rule which we are considering. God loves to honor those who fear and honor him; and though he could, if he saw fit, employ

other instruments in advancing his cause in the world, yet these and innumerable other facts testify, that this is not ordinarily the case. They, therefore, who would have God help them in their labors to do good, must study above all things to be devout men—'men full of faith and of the Holy Ghost.'"

The discourse from which the following passage is taken, is of a highly practical character. It is on the subject of anger.

"Another means of allaying angry passions, especially when suddenly excited, and of preventing the evil effects which so commonly result from them, is, resolutely to refrain, when excited, from any outward expressions of anger, either by words or actions, and if possible, to divert the mind, for a time, to some object or subject which is calculated to awaken no resentment, or which is better, to inspire the soul with benevolent feelings. It may not be possible for the most self-possessed to be always on their guard, nor to prevent those sudden gusts of passion which temptation is apt to occasion; but if the enemy is met here, and with a voice of strength and decision told, 'Hitherto shalt thou come, and no further;' if the tongue, 'that unruly member,' is held in as with bit and bridle, and any further conference with the object or subject which has awakened resentment is deferred till a cooler moment, the excited spark will generally be smothered, and its destructive power be overcome. It was a good rule of Julius Cæsar, the Roman emperor, who, upon receiving provocation, it is said, repeated the letters of the Roman alphabet, before he suffered himself to speak, that he might be more 'just and calm in his resentments.' 'The delay of a few moments,' it has been well observed, 'has set many seeming affronts in a juster and kinder light; it has often lessened if not annihilated the supposed injury, and prevented violence and revenge.'

"This is a rule pre-eminently worthy the attention of all who are intrusted with the government of children and servants. The station which such persons hold, though one of great interest and responsibleness, is not without numerous temptations to anger, as melancholy facts prove. This is especially true in those instances of insubordination and vicious misconduct, which frequently occur in families and schools, and which require reproof and sometimes severe correction. Nothing can be more important, both to the justice and success of the discipline administered in cases of this kind, than that the mind should be perfectly cool and dispassionate, and if it might be, as free from any wish to punish, as that of the great Parent of the universe, when he chastises his disobedient children. There should be nothing in the looks, tone, or gestures, to indicate passion. Displeasure may and must be expressed; but it must be against the crime committed, rather than against the person of the individual. To make this more apparent, and to give opportunity for the least commotion to subside, it might often be useful to defer reproof for a season, and then to connect with it serious instruction, and affectionate fervent prayer to God, that the painful occasion may be followed with lasting benefit."

It may be proper in this connection to allude to the voice and personal appearance of Mr. Cornelius, as having contributed, in no small degree, to his success as a preacher. His voice was one of great clearness and compass. It could reach the most distant auditor, and fill every corner and niche of the largest edifices. It had not the delicacy and versatility of intonation which some voices possess. Still it was not materially deficient in these qualities. He sometimes produced the most powerful effects by the employment of the lower and milder

tones. There was occasionally a subduing tenderness and plaintiveness, which were in delightful contrast with a preceding manifestation of overwhelming emotion. He might, perhaps, have accomplished greater results if he had cultivated more flexibility of tone. His voice conveyed an impression of great manliness, dignity, and strength. If there had been at the same time more of Whitefield's sweetness and amenity, it would at least have been more grateful to the auditor. His emotions were susceptible of sudden and great excitement. They did not always appear to be perfectly under his control. Occasionally there was a degree of feeling which the sentiment did not seem to justify. The *interstitial* or varying style in respect to the utterance of emotion is evidently the most effective.

The operations of his mind were, in an extraordinary degree, visible through his countenance. Feelings of grief, of affectionate confidence, of intense solicitude, and of exulting hope, were depicted on his features with such strength and vividness, as to mock all delineation, either by pen or pencil. It was like the passing and repassing of the rays of light over a harvest-field. This circumstance enabled him to retain command of the eye and attention of his audience. It also certified to the real integrity of his character. It was a sort of natural mirror, rendering the inmost feelings of his heart obvious. The lines and colors upon it were the handmaids and interpreters, and, in many cases, the harbingers of what fell from his lips. The structure of his frame, and his general aspect, was that of dignity. He was designed to be a *leader* in any enterprise in which he might have been engaged. His erect position, and majestic form, impressed every beholder, and won the respect of those who had no sympathy with his religious opinions. It also secured the attention of the most unenlightened and depressed classes *of society* with which he came in contact.

Next to the cultivation of personal piety, and the preaching of the gospel, his pastoral labors demanded his most vigilant care. His interest in this part of his work, he expresses in a letter to his church, during a temporary absence. "It is now ten weeks since I have been separated from my accustomed field of labors among you. The season has been one of no small privation to me. I can say, without exaggeration, that I am never more contented and happy, than when at home engaged in the duties of a minister and pastor. I am deeply convinced that there is no situation in which the warmest and best affections of the heart are called into exercise with more constancy, than that which the relation between pastor and people affords. It is a relation, which takes hold of the best feelings, and is consecrated by the dearest interests and hopes."

An officer of his church remarks, "that there were two situations, where he was singularly happy and acceptable—the church-meeting, and the chamber of the sick. He presided in the former with a dignity and ease peculiar to himself. Here he was ever faithful in exciting the church to holy living. The theme upon which he spoke the most frequently, and as I believe experimentally, was *prayer*. It is my opinion, that there were never more prayers offered by the church, in any equal period, than during his ministry. He instituted a quarterly fast, which the church has ever since observed. At the close of the service in the afternoon, a collection has been taken up to defray the expenses of the education of a young man for the ministry. Mr. Cornelius visited our church-meeting in November, 1831, a few months before his death, and if he had known that the day of his decease was so near as it proved to be, he could not have been more appropriate, solemn, and impressive. His subject was the 'duty of the church to raise high the

standard of personal holiness.' After this meeting, and indeed after all the meetings which he attended, subsequently to the dissolution of his pastoral relation, he was obliged to force his way to the door through the crowd, which pressed around to greet him."

In the sick chamber no one could surpass him. As soon as he heard that a parishioner was sick, he hastened to his bedside. These visits were characterized by a warm sympathy, as well as by a faithful exhibition of the requirements of the gospel. In his intercourse with the sick, he was remarkable for the gentleness of his manner, a trait which those know how to estimate, who have felt the influence of disease on the nervous system. Often would the *invalids* in his parish, when speaking of the pleasure and benefit which they derived from his visits, add, "*and he was so gentle.*" He made the sorrows of his people his own, and not only sympathized in their affliction while with them, but carried home a tender remembrance of their griefs, often speaking of them, and praying for them in his family.

He performed his pastoral as he did most of his labors *systematically*. He wrote the names of all the families in his congregation in a small book, and by means of some peculiar characters, he could tell with the glance of his eye, when, and how often, he had visited them. In the very brief memoranda of his pastoral visits, kept for a short period in his own handwriting, are found families and individuals who were in almost all the circumstances and relations of life;—a prisoner condemned to death, the families of seamen, the wretched inmates of the poor-house, religious inquirers, despairing sinners, the broken-hearted widow and orphan, or the believer dying in the Lord. In his intercourse with his people, there was so much kindness of heart, and kindness of manner, so much sympathy in the earthly as well as

spiritual troubles of his parishioners, that they were in the habit of consulting him in the most familiar manner. On one occasion, he was requested, in the midst of a cold and rainy night, to visit a poor and sick woman, who resided at a distant part of the town. He found that she had no fire, and inquired if she had any firewood; she replied that there was some in the cellar, but that her sons would not split it. She urged him not to trouble himself in regard to it, as the cellar was wet and the stairs were broken. But he immediately went into the cellar, prepared the wood and made a comfortable fire. He then conversed with the afflicted woman, offered a prayer, and returned home.

The following letter was addressed to one of his parishioners, who has lately "fallen asleep"—Mr. John B. Lawrence. He endured great bodily suffering for forty years. He was a man of a gentle and excellent spirit, "full of good works and alms-deeds." His name is cherished in grateful remembrance.

"You say it has caused you the 'most heart-felt grief, and numberless sighs and tears, that you never experienced any degree of liberty in the important duty of prayer, even in secret, and much less if possible in social worship, insomuch that you have never ventured to pray extemporaneously.' And you wish to know my opinion, 'whether such a state can possibly consist with a possession of vital religion?'

"You are aware, no doubt, that Christian character is nowhere made to depend upon a single fact or circumstance, but upon the general course and uniform tenor of a man's life. But few persons, we have reason to fear, would be able to satisfy their minds of personal piety, if in no respect they must find themselves deficient. We must not only inquire if we have freedom in prayer, but if we set a value upon the ordinances, institutions, and

duties of religion; and when it might be impossible to derive any satisfactory conclusion respecting our piety from secret or social prayer, it may perhaps be inferred from the pleasure with which we attend on other duties of religion. For example, we may love the word of God, we may love the doctrines it reveals, and the way of salvation; we may have some inward desire to be conformed to God, to bear his image, to do his will, to promote his glory, and have strong desires to be employed in his service and to advance his kingdom among men. We may feel conscious of deep interest in the spiritual welfare of our fellow-creatures; may feel pain when we see them live in the neglect of God, and rejoice when we hear of their conversion. Now all these circumstances, and numberless others which I might specify, go to prove, as really as 'freedom in prayer,' that a man is born again, because they are feelings to which the natural heart is a stranger. But you ask, 'If I possessed all those other feelings and graces that you have named, should I not take pleasure in prayer, and enjoy freedom of access at the throne of grace?' I answer, that under ordinary circumstances I should suppose that you would, though, by no means at all times, and to the same degree. But we are to remember that the constitution of our nature is two fold, being made up of understanding and affections, or, as it is sometimes denominated, the mind and the heart. Now the religion of the Bible, though it implies a degree of mental effort, has its seat in the heart, and its existence is to be decided by the nature of those affections which are usually cherished in the heart. This I conceive to be a very important distinction, for not making which, many Christians distress themselves unnecessarily. There are many things that affect the mind, so as to weaken its powers and embarrass its operations, which have nothing to do with the moral character. Now this I conceive is a

distinction which will contribute, in some degree at least, to resolve the difficulty of which you complain, and I was impressed with the truth of this remark, when I read the apology contained in the commencement of your letter, where you say, 'I am induced to endeavor to communicate my ideas in this way,' that is by writing, 'because though writing costs me an immense deal of bodily as well as mental exertion, especially the latter, yet I am not quite so apt to forget the principal part of what I would say as when speaking.' Now here, to my mind, it is completely manifest that your bodily infirmities exert a strong influence over your mind, so that you cannot fix it upon a particular subject, and keep it there for a long time, without immense labor; that owing to the same cause, extemporaneous speaking costs you more effort when you attempt to communicate a number of ideas in succession, than writing. And this is easily accounted for on well-known principles, viz., that writing helps the memory, and enables the mind to put its ideas together with more coherency and correctness.

"Apply then, these remarks to prayer. What is prayer but the 'communication of our ideas to God in a connected and continuous manner'? It requires mental exertion as well as moral feeling. And why should you not feel the same difficulty when you make a mental effort in one way as another; at one time as another; when you communicate your ideas to God, as when you communicate them to men? Now that your mind is affected by the state of your body, is a fact which your own experience testifies to be true in other cases. Why then should it not have an influence in prayer? And if it has, then certainly you would be very wrong in making your Christian character to depend upon the manner in which you perform this duty, because it would be to make it depend upon a natural, and not a moral criterion. You

say it has caused you 'the most heart-felt grief, and numberless sighs and tears,' that you have not had more freedom in prayer. Does not this prove that the feelings of your heart are not in accordance with that state of mind which you suppose yours to be, and that the heart is making an effort to overcome these constitutional and natural infirmities of the body?"

In the memoranda to which allusion has been made, it is ascertained that during a period of about four months, from July to December, 1820, Mr. Cornelius made just two hundred ministerial visits and calls, one hundred and thirty-two of which were closed with prayer. In the January following, he visited every day but one for three weeks, a person suffering both from bodily and mental distress, accompanying his visits with religious conversation and with prayer.

He was habitually attentive to children. He almost uniformly recognized those whose parents or relatives belonged to his congregation; and seldom did a child pass him unnoticed. His interest in children was the result of native kindness, and also of Christian principle. He wished to secure their affections, in order that he might do them good. "Rarely ever," remarks a member of his church, "did a pastor so enlist the affections of children. Every little countenance brightened when he came in sight—the children loved him indeed."

He originated and maintained a Bible class in his congregation, and succeeded in interesting all who attended. He had no parish Sabbath school during his ministry, as the schools of that description were then under the direction of the Moral Society, an association previously established.

There was nothing in his habits, as a watchman for souls, more prominent, than his faithfulness in communicating instruction to those who had recently professed

conversion. His anxiety did not subside in the least, when he supposed that the inquirers had become Christians. On the contrary, he evinced much solicitude for the cultivation and enlargement of their piety. He wished them to become *Bible Christians*, "rooted and grounded in the truth." He adopted systematic methods for teaching them self-knowledge, as well as the great principles of Christianity. He was never satisfied until they were able to give scriptural reasons for the hopes of eternal life which they cherished. With what fidelity and discrimination he taught them, and with what parental care and affection he watched over them, not a few will always remember; nor will they forget the solemnity with which, after several months' probation, he admitted them into the communion of the church, over which "the Holy Spirit had made him overseer."

A vigilant attention to this class of persons is unquestionably one of the principal sources of a clergyman's influence, and of the prosperity of the church. Not unfrequently, the impression has been conveyed, if the sentiment has not been openly maintained, that the condition of recent converts to Christianity being comparatively safe, they require but little attention, and that the principal efforts of the pastor and of the church are to be directed to the conversion of sinners. Regeneration is represented truly as a great and instantaneous change. All who have experienced it, will assuredly attain salvation. But regeneration is not glorification. Many who are savingly taught by the Holy Spirit, are 'novices' in Christian knowledge. The illumination of their hearts does not immediately and necessarily extend to their minds. They have never been taught to apply the truths of the Bible to their own circumstances, nor been instructed in the great duty of self-examination, in any of its departments. They know not how to

give fixed attention to the regular ministrations of the sanctuary; or if they do, they are not able adequately to comprehend them. They need long-continued and systematic discipline. Some of them are diffident to an extreme, and will never become useful members of the "household of faith," without particular care. Others are naturally self-confident, and will "run before they are sent." Others still, who may be numbered with the people of God, are in a fatal error; and it is the wisest course, on every account, that the error should be immediately detected. All of them need to be instructed in the great work of doing good. It is of unspeakable importance to the piety and extension of the church, and to the salvation of pagan nations, that all who assume the Christian profession should assume it "in spirit and in truth;" not regarding it as a sort of easy passport to heaven, but as the assumption of a great work. A judicious Christian education, under the care of the minister, will contribute to give intelligence and efficiency to their whole subsequent course. If their pastor wishes for their sincere affection and warm-hearted co-operation, he will become familiarly acquainted with them during the first months of their spiritual life. Then, if ever, they have a frank, winning, and generous disposition—a foundation on which the most delightful and permanent friendship may be laid. Those ministers, who resign the youthful disciples of Christ to an indefinite spiritual guardianship, or abandon them to the "tender mercies" of the world, mistake the whole tenor of the New Testament. Nearly all the epistles in that volume are directed to those who were just enrolled in the number of the faithful, who needed "milk, and not strong meat." The principal design of the commission given to apostles and prophets, evangelists, pastors and teachers, was for the "*perfecting* of the saints, for the work of the ministry, for the *edifying*

of the body of Christ," until believers should "come unto the measure of the stature of the fullness" of their Lord.

The preceding remarks are made because they are considered to be important in respect to the course which Mr. Cornelius adopted—a course which every man, in similar circumstances, would find of the highest advantage to pursue.

Such preaching and pastoral labor as the Tabernacle church now enjoyed, in connection with what they had previously been favored with from the instructions and prayers of a man eminent as Dr. Worcester was, in all ministerial endowments, could not fail of being attended with the blessing of the great Head of the church. The languid were awakened, the thoughtless professor was alarmed, the worldly-minded were rebuked, the broken-hearted penitent found rest in Jesus, and the established believer was enabled to know more of the riches of the love of Christ. Upon the congregation, the divine influence at one time rested in an extraordinary degree. The "preaching of the cross" became the "wisdom and power of God unto many." In consequence, about one hundred subsequently united with the church. Some of them have since "slept in Jesus," "witnessing a good confession," in life and in death. The following letter relates to this dispensation of the Holy Spirit.

"*Salem, August* 4, 1824.

"My dear B.,

"I dare say you have by this time been ready to accuse me of great delinquency in not fulfilling my promise to write to you. But the urgency of my labors will plead some apology. After you left us, the attention to religion assumed and continued to wear a deeper interest than ever. At each *inquiry-meeting* we have

found new instances of conviction and hopeful conversion, and I am happy to say that they are beginning to be more frequent among the males. Last evening thirty-eight attended the *inquiry-meeting*, and we have not before had more than twenty-seven. The evening was very unfavorable to *invalids*, and persons at a distance, yet one hundred and fifty males were present. I have been happy to hear of several instances of awakening on the evening you preached to the young people. The Lord has I think set his seal to the labors of that occasion. I am constantly holding neighborhood-meetings, and find the effect very happy. I have had at my vestry since you left us, over one hundred male non-professors of my congregation to hear a plain address which I designed exclusively for them. I have had one meeting at my house for young men, at which about twenty attended by invitation; and the last Sabbath evening I met fifteen or twenty of the most respectable men in my congregation, who are not professors, at a private house. I had a very solemn meeting. I have felt, and so have my brethren, that it is highly important to make greater effort for the men."

Communion seasons in his church were observed every month, and it was rare that two in succession elapsed, without the admission of members.

It is not intended to represent the labors of Mr. Cornelius, or the condition of his church, as perfect. He was doubtless far from the mark of that high calling to which he aspired. It was by the "grace of God that he labored not in vain." His closet often, without doubt, bore witness to his confession, as well as to his thanksgiving and hope. To those discouragements with which all faithful ministers meet, he was not a stranger. At the same time, his character and labors were not only appreciated, by his flock, but valued in a very high de-

gree. One of the best fruits of his toil, was the spirit of enlarged charity which prevailed in his church and congregation. Indeed, they would have been signally in fault, had they not been "ready to distribute," and "willing to communicate," having so often heard the appeals, and so long witnessed the disinterested benevolence of Dr. Worcester and Mr. Cornelius—pioneers as they were in modern American *evangelism*. One measure, which Mr. Cornelius adopted, in reference to this subject, was peculiar, in the degree at least to which he carried it. This was the circulation of religious papers and magazines. His journies, as a public agent, had been the means of convincing him that the wide dissemination of religious discussions and intelligence, was fundamental in respect to the universal diffusion of the gospel. Those excuses, by which many Christians exclude themselves from the benefits of religious reading, asserting that they have little time, or pecuniary means, for the purpose, he regarded as exceedingly futile, and as the cloak under which avarice and unbelief like to hide themselves.

Dr. Worcester's death, which took place at Brainerd, in the Cherokee nation, on the 7th of June, 1821, was a heavy affliction to Mr. Cornelius. That event may perhaps be considered as an era in the growth of his religious character. He was left with the charge of a great people, nearly two thousand in number, at a prominent post, surrounded by opposers of evangelical religion. He prayed and studied more, and seemed habitually to feel the increased weight of his cares.

His intercourse with Dr. Worcester had been throughout delightful, and in the highest degree useful. He loved to sit at the feet of that revered man, and listen to the words of wisdom, which dropped as honey from his lips. He was accustomed to speak of him familiarly as a man of extraordinary Christian sagacity, who had deeply

studied the motives of human action in connection with the arrangements of divine Providence. He regarded it as one of the chief blessings of his life, both in an intellectual and moral respect, that he had been brought into connection with him for so many years. We here copy some brief extracts from his letters to Dr. Worcester, who was then absent on a visit to the Indian missions.

"*Salem, February* 26, 1821.

"Rev. and very dear Sir,

"I can assure you it was far from my intention, when I wrote last, to allow so long a time to elapse, before I wrote again. But every day has brought its cares and duties in a manner which need not be explained to one so familiar with them as yourself. Let me say, however, not a day and scarcely an hour passes, without a remembrance of one, whose whole character is interwoven with almost every thought of my heart, and whose arm having so long been the support of myself and others, has not been removed without a very sensible privation on our part. God, I still trust, has been with us, as I doubt not he has been with you, and our prayers are continually offered to him for your entire restoration to health, and for your return to your people and labors in due time. Your letter, forwarded by sea, was a most seasonable and joyful relief to our minds. We knew you must have had a severe gale, and how you had withstood it, was a matter of deep concern to many hearts. Yet we had no expectation of hearing from you until your arrival in New Orleans, and supposed of course, we must be kept in painful suspense many weeks. You can easily imagine, dear sir, what emotion your letter produced under such circumstances. It was read and inquired after with so much avidity, that I deemed it a duty to read extracts from it in public. Many eyes were suffused with tears,

and many hearts, though pained and grieved at the neglect you had received and the sufferings you had experienced for the want of attendance, were still made glad by the evidence that God had been with you, and kept you. Most devoutly do we hope that your extremity will prove to have been of lasting benefit. It is now beginning to be time for us to hear again, and we are all interested to know the tidings you will send us. In my last, directed to New Orleans, you learned that the church had appointed a day of fasting and prayer on your account. Since that time, the quarterly church fast has occurred, and we had another precious day, in which you, dear sir, were borne on our hearts with all the faith and all the fervor which we could express. Your journey is long and must be tedious. We feel deeply concerned to know how you will endure it. But if ever we have committed a friend to God, we must think we have borne you unitedly, again and again, to the throne of grace. We commend you to God, reverend and dear sir, and we believe he will keep you and bless you, in life or in death, henceforth and forever."

"*April* 8, 1821.

"Rev. and very dear Sir,

"It seems a long time since I wrote to you. My last was directed to Elliot, and as your residence there would probably be short, I concluded to send my next to Brainerd. Your letters from New Orleans relieved and refreshed our sympathizing hearts exceedingly. At the same time we can hardly refrain from weeping for the sufferings you must have undergone before you reached that city. I doubt not but you found the kindest friends there. Of this your letter affords delightful proof. Often have I transported myself in imagination to New Orleans, and beheld the kind attentions of the little band of Chris-

tian friends who have so often ministered to my necessities, exercised now towards my revered colleague. I shall have many questions to ask you on this subject, on your return to us, and will not therefore anticipate them now. I will only say, it has been a source of great delight to have been able, through such a friend as yourself, to renew my affectionate salutations to my dear friends in that city.

"The popularity and patronage of the Missionary Herald is increasing daily. There is the fairest prospect of a large subscription, and as one proof of it, I will mention that I am agent for two hundred copies for the town of Salem alone; one hundred and eighty of which are already taken up, and about one hundred in our society."

"*April* 17, 1821.

"Being prevented by a severe snow-storm from going out this evening, I improve the moment of leisure it affords me, in adding a few lines to what I communicated in my last letter sent to Brainerd. From some conversation which I have had to-day with captain H., who returned two or three days ago, I am led to think you have not yet left the Choctaw nation. I mourn to think you have been so situated as not to be able to recover your health so rapidly as we hoped, and our fears for your safety have been not a little excited. We rejoice, however, that you have found God a present help in all your emergencies. As you are now probably encountering the fatigue and privations of the wilderness, I often feel for you a sympathy, the more anxious and tender, from having once known by experience what you will probably pass through. May almighty God send his angel to guide and support you on your way, and bring you back to us restored to strength and health. Will you, dear sir, have the good-

ness to favor us with more particulars relative to your health. You write in fine spirits as all say, but we cannot be satisfied, so fully as we wish, in regard to your bodily state. Captain H. has given us a poor account of your general health, and we fear you are much weaker than when you left us.

"In my last, I mentioned the prospect that God was about to visit us with a revival of religion. The prospect has greatly increased since that time. A deep and solemn attention pervades all our assemblies, and many of the meetings are full to overflowing. Probably as many as six persons have been hopefully converted, and numbers are now awakened. The attention to religion as yet is greater among Mr. Bolles's people; but as all the churches have united in prayer, I think there is reason to believe that God will grant us a common blessing. Of one thing I am sure; I have not seen any thing since my acquaintance with this place, which promised so much as appearances now do."

In the sermon which Mr. Cornelius preached on occasion of the death of Dr. Worcester,* and which was afterwards published, we find the following passage, conveying a sentiment as creditable to both parties, as it is rare.

"You will doubtless expect that I should say something of the character of Dr. Worcester as an associate pastor. On this subject I scarcely dare trust my own feelings. I may, however, be permitted to say, that I shall ever regard the period of my connection with him, as one of the happiest portions of my life. And whatever may have been the history of other relations of a similar nature,

* It is gratifying to learn that a Memoir of Dr. Worcester is now in a course of preparation, by an individual who will doubtless do justice to the subject. Are we not to have a biography of Mr. Evarts?

with heart-felt gratitude to God, I desire to record of this, that no incident ever occurred, which was known to interrupt its peace, or mar its enjoyment for a moment. I weep while I think its endearments are at an end; and that I shall sit at his feet, and receive his paternal instructions, no more."

It is gratifying to state in this place, that, like the daughter-in-law of her, who sojourned in Moab, the kindness which he had manifested towards the dead, extended also to the living. His attentions to the respected family of his deceased colleague, were continued as long as his own life, and were of the most delicate and honorable character. Were it entirely decorous, it would be pleasant to record them minutely. The interest which he felt in the widows of ministers, was uncommon. He often remarked that the change in their situation was in some respects more painful than in that of other persons who had been deprived of their husbands. When he returned from his journies, he frequently remarked, that, during his absence, he had visited the widows of his former friends in the ministry; that recollecting the change in their circumstances, he had made a special effort to secure an opportunity to call upon them. Just before he left home, for the last time, he saw a gentleman belonging to a distant part of the country, who informed him that Mrs. —— was left nearly destitute of property, in consequence of the liberal manner in which her husband had expended his estate in establishing an important public institution. Mr. Cornelius immediately determined, that on his return, he would make an effort to relieve his friend from her necessities. The following little incident will further illustrate this trait in his character. In his congregation in Salem, owing to their connection in many instances with a sea-faring life, there was a large number of widows. On a cold winter day, he attended a religious

meeting at the house of a widow in humble circumstances. She had made a large fire, and had otherwise been subjected to considerable trouble in accommodating the company. As she followed him to the door, at the close of the meeting, he placed in her hand a liberal gift, because he was not willing that she should be deprived of a single comfort, in consequence of having opened her doors for the worship of God.

While at Salem, Mr. Cornelius was called upon to perform services of a more public character, and which were somewhat remarkable, as being *without* the sphere of his previous studies and course of life. He was for a number of months earnestly engaged in a Unitarian controversy. While his views on the subject of Christian liberty and diversity of sects were catholic and candid, he could not but regard Unitarianism as a fatal heresy. Among its adherents he numbered some of his personal friends, and many enlightened and respected townsmen and fellow-citizens. Towards them as individuals, he was never considered as deficient in the courtesy which the gospel requires, or the rules of cultivated society spontaneously suggest. Still, he could not embrace them as "in the communion of saints." He honestly regarded them as "aliens from the commonwealth of Israel, and strangers to the covenants of promise." He built his own hopes of eternal life wholly on the atonement accomplished by the sufferings and death of an omnipotent Saviour. How then could he avoid protesting against those interpretations of the Bible, which degraded the nature of his Redeemer to that of an human or angelic order, and his expiatory death to the heroism of a common martyr? The departure from truth of the sect in question, was in his view fundamental. Of course, considering the elevation of his Christian principle, and the ardor of his natural feelings, he embarked with decision and earnestness in the cause. The period

was one of great excitement in the New England community on this subject. A number of gentlemen, with whom he was intimately associated, had been, and were at that time, warmly engaged in the controversy. A very strong Unitarian influence existed in Salem, whose effects he could not but witness and deplore. The publication of a sermon by a Unitarian clergyman of the town, called forth a review from the pen of Mr. Cornelius; a reply soon followed; the controversy was then closed by a rejoinder on the part of Mr. Cornelius, entirely satisfactory and decisive in respect to the points at issue, in the judgment, it is believed, of all parties. The details, and a synopsis of the whole debate might be given, but it is unnecessary. It has been referred to, principally on the ground that it shows the versatility of Mr. Cornelius's intellectual powers. The controversial tact which he displayed, as well as the extent of his research, surprised both his friends and opponents.

About the same time he published a sermon on the doctrine of the Trinity, founded on the passage in Ephesians ii. 18. "For through him, we both have access, by one Spirit, unto the Father." The discourse passed rapidly through several editions, and was soon incorporated into the series of the tracts of the American Tract Society. It was not intended to be an erudite and profound view of that great doctrine, but a simple exhibition of the scriptural argument on the subject, adapted to the mass of Christians. It is a highly successful effort, displaying uncommon powers of condensation, scriptural research, and felicitous statement. He expended upon it a great amount of time and labor.

Soon after the publication of this sermon, he became deeply interested in what has been familiarly termed the "New Haven Controversy." The views which he took of the important subjects developed in these celebrated

discussions, which have, to such an extent, agitated the orthodox communities of New England, have been already referred to. In justice to his principles and character, it may here be distinctly stated, that he was uniformly and increasingly opposed to the views which have been advocated by the New Haven divines. He was very far, however, from being a partisan. He was, to a commendable extent, an independent thinker. He carefully collected all the important reviews and pamphlets on the subject, gave them a thorough perusal, and made an analysis of the arguments, with remarks of his own. This course, instead of satisfying him, induced him to take a profounder view of the whole subject. A considerable period before his death, he had commenced the study of those portions of the works of Calvin, Edwards, Bellamy, and others, which bear on the questions in debate.

During the life of Dr. Worcester, and to some extent after his death, Mr. Cornelius employed a portion of the year in public agencies of various descriptions. In this way, he rendered substantial aid to the Foreign Missionary, Bible, Education, and other societies. He was more and more regarded as destined in providence to become a leading executive agent in the great enterprise for the conversion of the world. When any charitable institution came to a period of serious embarrassment or exigency, its directors and patrons naturally looked to him as able to extricate it, and establish it in the favor of the community.

CHAPTER V.

SOCIAL AND DOMESTIC CHARACTER.

It has been remarked of men distinguished in various departments of public life, that their private character would not bear very severe scrutiny. The reader of the Rambler, is sometimes tempted to wish that he had never opened the pages of Boswell. The hero abroad, is not unfrequently the tyrant at home. The eloquent expounder of the duties of parents and children, in the pulpit or at the bar, may be at the head of a family, which furnishes an affecting commentary upon the necessity of his instructions. If you should follow the man, who meets you in the public street with an air of the utmost good nature, only a few steps to his own door, you might witness a scene which would chill your heart. The sister or the wife can sometimes tell a story the reverse of that which is found in the eulogy of the preacher, or on the page of the biographer. Men whose piety cannot be called in question, are guilty of sad delinquencies in the domestic circle. While in the presence of their wives and children, they are taciturn, or morose, abrupt in speech, and cruel in manner, if not in heart. They never manifest in their own house that nice sense of honor, and those thousand nameless delicate attentions, which as gentlemen in public life, they are ready to exhibit, and which they well know constitute half the charm of human intercourse.

The distractions of business and the fatigues of the body will sometimes, indeed, cloud the brow, and ruffle the equanimity of the gentlest spirit; but the wonted cheerfulness will soon be resumed, and the divine precept, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," will recover its authority over the heart.

Between the public and domestic character of Mr. Cornelius, there was an admirable consistency. In this respect, he endeavored to follow the example of him who was the same when with the friends whom he loved at Bethany, and when "he opened his mouth" and taught the people from the mount. Mr. Cornelius was remarkably attentive to the little wants and wishes of his friends. In this way he "gathered up the fragments," so that nothing was lost. He did not reserve his kindness for great occasions. A person looking back on a week in which he had been in his society, could hardly reckon the number of kindnesses which he had received from him. These manifestations of interest in another's welfare, were not designed to awaken gratitude towards himself, or to requite the favors which had been shown him, but they were the spontaneous product of a heart which rejoiced in the happiness of man. This trait of character was as apparent in regard to total strangers, as in respect to others. In a public stage-coach or steam-boat, he was ever consulting the convenience of his fellow-passengers, however humble their circumstances. He was accustomed, with the utmost cheerfulness, to give up his own accommodations, however fully entitled to them, accompanying the surrender of his right with some cheerful observation, which won the good will of all who were present. No one, perhaps, was ever more successful in securing the remembrance and respect of the agents of stage-coach companies, and others employed about our

public conveyances. On this account, it was a privilege to be in his company on a journey, as the esteem which he won for himself, was extended to his associates.

His manner of performing an act of kindness could not have been better chosen, if he had accurately analyzed the laws of the human mind which regulate the intercourse of friendship. He delighted to witness the happiness which an *unexpected* favor produced. He made use of those little innocent artifices of affection, which sometimes produce the most permanent effects, because they show that the kindness was premeditated, and, therefore, came from a heart, which was *consulting* for another's benefit.

The manner in which Mr. Cornelius welcomed his friends, on a return from a journey, or when visiting at his house, is worthy of being recorded. It cannot be expressed better than by saying, *it was full of heart.* It was not simply a cordial salutation. The guest *felt* that he was welcome. A thousand little incidents showed him that he was—such as the benignant countenance, the inviting tone of voice, the cheerful inquiry, and the bountiful hospitality.

The amount of actual service which he performed for strangers, as well as for his friends, was uncommon. "There was a performance out of that which he had, as there had been a readiness to will." Many persons, whose character for honesty and conscientiousness is not to be questioned, are much more prompt in offering than in rendering assistance. Their friendship is periodical, or altogether uncertain. But Mr. Cornelius was "a brother born for adversity." He was among the very few men, who were entirely *trust-worthy.* There was no dark corner, "no chamber of imagery," in his soul. His noble mind could not stoop to equivocation and management. And to accomplish his purposes, he never needed such

aid. Perhaps his readiness "to do good to all men as he had opportunity," was in some measure owing to the confidence inspired by his uniform success. Though he possessed little of "this world's goods" himself, yet, in an important sense, he had at his command the resources of the Christian community. The extent of his personal influence was almost indefinite. Others might have the same benevolent wishes, but they had not the correspondent means with which to put them into execution. They could not bring their fellow-men to think and act in accordance with their own views.

In his social character, the "sweet influences" of Christianity were harmoniously blended. He aimed to be a follower of Christ in the social and family circle. The impression which he uniformly gave his children, and intimate friends, was that the design of the family institution, as well as of all human friendships, is to lead the soul to God, and to the fellowship of heaven. Religion was the guiding motive of his domestic government. He did not fall into the error of some Christian parents, who, while they refrain from instilling into the minds of their children a desire for riches or for honorable connections, fill their youthful bosoms with the idea that human learning and intellectual distinctions are of more importance than Christianity itself—parents who seem to make the development of their children's intellects their only aim. Mr. Cornelius, while he attached all due importance to mental endowment and cultivation, sought for his children "first of all the kingdom of God and his righteousness." He did not copy the common and fatal mistake, that religious education must be postponed, till the child has arrived to the period of youth or manhood. On the birth of one of his children, he consecrated him to Christ audibly, and in a most affecting manner—an act of dedication so marked and so solemn, that it produced a

permanent impression on all who witnessed it. In the behalf, and in the presence of his children, he offered to God *such prayer*, as without doubt came up from the depths of a parent's heart, anxious beyond the power of expression for the everlasting happiness of his children—such prayer as "penetrates the heavens," and is heard by him who "keepeth covenant and remembereth mercy." He acted on the great truth, that the human mind and the human conscience are active, before the thoughts and feelings can be expressed by the medium of language. When he could discover by the color on the cheek, by the expression in the eye, or by the passionate exclamation, that there was a feeling of uneasiness in the bosom of his children, arising from moral causes, that there was a faint, feeble testimony of conscience that they had done improper actions, or were the subjects of improper feelings, *then* he believed that an education was commencing, which was to go on forever—that a train of influences was to be laid, which would end in glory or in wo eternal. He manifested little of that foolish indulgence, that misplaced and miscalled tenderness, which has been the ruin of not a few promising children. At the same time, there was no tyrannical exercise of authority, or rigorous family government. There was that sweet union of firmness and mildness, which shows that perfect domestic discipline is consistent with the highest degree of affection for children, or rather is inconsistent and incompatible with the want of it.

He was remarkably *opportune* in giving religious instruction to his household. There are times in the life of almost every child, when it shows peculiar affection for its father or mother, when from some unexplained causes, all the little fountains of joy and love in its bosom are sending out their streams to bless a parent's heart. Such opportunities Mr. Cornelius gratefully seized to com-

municate some religious truth, or to awaken some pious emotion, and thus lead the infant mind directly to its Creator and Redeemer.

It may here be remarked, that the feelings of his children towards him as a friend and a father, were of the most affectionate character. He fully secured their uninterrupted love, as well as their respect and confidence. The entire amount of the influence which he exerted in his family, can never be described. It was composed of a thousand ingredients, which sweetly mingled, arising from his personal appearance, his expressive countenance, his flow of generous feeling, his disinterestedness, and the elevation of his religious principles.

Some letters, written to his children at various periods of his life, are here inserted.

"*Augusta, Maine.*

"My dear son E.,

"Your papa often thinks of you, and M., and T., and little E., as he goes about the country. He would love to live more at home with you, and see you, and talk with you, every day. But your papa hopes he is the servant of Christ, of whom you have so often heard him and mamma speak, and Christ says that we must love him and serve him above every one else; and be willing to go any where, and suffer any thing, for his sake. Now you know, that there are a great many people in the world, who have no one to tell them about God, and that good Saviour; and your papa is trying hard to educate a great many ministers, who may go and preach as he used to do in Salem. This is the reason, my dear E., why your father cannot stay at home more, and why he sometimes has to travel all night, when you are asleep, and warm in your bed. But Christ is so great and good, and he has suffered and done so much for poor and sinful

men, that we can never do too much, or deny ourselves too much for him. Should you not like to have a good education, and one day, go and preach about Christ, and tell poor ignorant persons how they may be saved, and go to heaven when they die? Oh! how papa would love to have you. And now if you will be good, and love God and Christ with all your heart, more a great deal than you love any one else, you may be a minister, and do more good than you could in any other way. I hope you think much of God, and pray and read the Bible. I hope that you will set an example to all the other children, and help your mother by being very kind and obliging. I shall be happy when I come home, to hear that you have been a good boy, in school and out of school.

"Looking on the map, you will see where I now am. Augusta is a pretty town, on the bank of a beautiful river, called the Kennebec. I have been to Waterville, where there are two college buildings like those at Andover. You must read, and then you will know much about these and other places where I go."

"*James River, Virginia.*

"My dear son E.,

"If you will look on the map of Virginia, and then for James river, at the spot called Jamestown, where you remember the first settlers of North America came on the 15th of May, 1607, you will see where I am, while I write to you. I am in the steam-boat Norfolk, which is passing up the river to Richmond. I have just been on deck to see the place where the first trees in this great western world were cut down by white men, and where the first houses were built. You can ask your mamma to give you a book in which you can read again the whole history, so that you may tell me all about it when I see you, if I should ask you. The town is not so large as it

once was. It stands upon a beautiful island in the river, which is here several miles wide. The island appears to be five miles long, and one mile, or more, broad. There are a few old houses in a state of ruin, and only one good house which belongs to a rich planter, and stands near the place where the first houses were put up. But what interested me most, was an old brick wall, said to be part of a house of worship, which was built soon after the first settlement was made. It is the foundation of the old steeple. It stands alone, near the bank of the river, in the midst of some old tall trees, without any other part of the meeting-house being left. If I knew how to paint, I would give you a picture of it, with the beautiful river which runs by it. Here these good people met to worship God, to thank him for bringing them safe over the great ocean, and to ask him to protect them and their little children from being destroyed by sickness, or what they dreaded still more, from being murdered by the Indians. Just behind this old wall, there is a small grave-yard, where they buried their dead. I could perceive it distinctly, with its little low brick wall, in the midst of the bushes which have grown around it, and under the large trees which I have mentioned. Here the bones of those who erected the first house of worship, have quietly lain for two hundred years! Here they will lie, my dear son, till the morning of the resurrection, when the trumpet of the archangel will sound, and you and I, and your dear mother and brothers and sisters, shall all come forth out of our graves, to go to judgment! Then these graves where the first settlers of America were buried, shall open, and the people who built this ancient church will rise, and you and I may see them, and perhaps stand beside them, before the bar of Jesus Christ. Or are you afraid that he will say to you, 'Depart from me into everlasting fire?' Oh! my son, these are terrible words! I hope you will

never hear them from the lips of that dear compassionate Saviour, who once said with great tenderness, 'Suffer little children to come unto me.' You remember what I have said to you about coming to Christ. It means to be sorry for your sins, because God is offended by them, to love him, to do what he commands you, to pray to him to forgive you, and to make you a good and holy child, and to give your soul to Christ, that he may save you forever. If you come to Christ in this way, you will not hear those awful words from his lips; but he will say to you, 'Come thou blessed of my Father!' How happy this would make your parents, who pray daily for you, and M., and T., and E., that you may all be good children, be children of God, and be prepared to be very useful in this world, and go to heaven when you die. I hope you do not forget to read the chapter in the New Testament with me every day. Mark, 10th chapter, is the portion for to-day."

"*Canal Boat Ontario, between Rochester and Utica.*

"My dear son E.,

"Your letter was received by me at Buffalo, when I had not heard from home for more than three weeks. I was very glad to hear from you, and the different members of our beloved family. I had just returned from Ohio, and had sailed almost four hundred miles on lake Erie, in a steam-boat. If you could have travelled with me, how delighted you would have been to see the great wheat fields, from which our fine flour comes; to see towns as large as Andover, where all was one wide wilderness a few years ago; to sail on the beautiful and wide lake Erie, and still more, to see where the waters of the great Niagara fall one hundred and fifty feet over the rocks which run across it. I hope you may yet see these fine objects. If you should be a good scholar, and obtain a

good education so that you might be useful, and especially if you should be a good man, and preach the gospel, you might come into this great western country and accomplish much good. You must remember that if you are very diligent and study well, you can learn enough while you are young to fit you to be useful to a great many people. I am pleased to hear that you are doing well at the academy, and have been a kind and good boy at home. It is near your vacation I suppose. Be careful, my son, to behave well, and to improve your time through the vacation. Vacation is a period when good boys sometimes do very bad things. I enclose a letter to your sister M., which you will oblige me by delivering in safety. It contains some flowers which I plucked for her from the rocks of Niagara, with some pretty poetry which I met with. I have a sprig of cedar, and some little crystals which I intend to give you and T. when I go home.

"I have been thinking about the dog you wish to buy at Mrs. T.'s, and I must tell you about a dog which I had when I was young. He ran away one night, and got into bad company, and helped kill some sheep, with other dogs, and for this, he had to be killed himself. Then I cried, and was very sorry that I had ever owned a dog. I give you my advice, my son, never to own a dog. Besides, five dollars are a good deal of money, and if you will, you can do great good with it, much more good than by buying a dog."

"*Albany, N. Y.*

"My dear little M.,

"When I was at the falls of Niagara, I thought of you, and plucked a few flowers from the brow of a rock, lying one hundred and fifty feet above the gulf into which the river Niagara falls perpendicularly, with a noise like distant thunder, and with such dashing and foaming as you never saw. A great mist rises from the falling water,

pray, who do it sincerely and in dependence upon Christ. I hope you will pray for your dear brothers and little sister, and also for me every day."

The following letters show that his filial and fraternal attachments were not diminished by time or distance of place.

"*Andover, January* 18, 1819.

"My dear Father,

"Immediately after receiving your last letter, I sat down, and with mingled emotions of joy and sorrow, expressed my warmest sympathy in your afflictions. I hope the same gracious God who spared you in the hour of danger, has already healed your broken bones, and restored you to the enjoyment of health. But I am not a little apprehensive that your former disorder may come upon you with increased violence, in consequence of the internal wounds which you have received. I hope, should this be the fact, you will immediately inform me. I feel conscientiously bound to do every thing in my power to comfort and support your declining years, and if you, or any of the family should be seriously ill, I should consider it my duty to break away from every other engagement, and visit you. I shall therefore expect to be always informed at an early period, of every accident or sickness in the family; although I am at some distance from you, my heart is with you, and not a day passes, but I think of you tenderly. May the God of Israel abide with you, and bless you all, evermore."

"*Salem, March* 23, 1820.

"My very dear Father,

"I was sorry to learn that you have had another attack of your old disorder. I know you must have been suffering most severe pain in consequence, and

this has an almost certain effect upon your nervous system, and to depress your spirits. What comfort can you have at such seasons, but in the assurance that it is God, your covenant God and Father, who inflicts every pang you feel. And he is good. He doth not willingly afflict nor grieve the children of men; but when he chastises us, it is invariably that we may be partakers of his holiness. Thus it was with Job, and with David, and thus it must be with every saint. It is, dear father, only through great tribulation that we can any of us enter into heaven. Much dross must be purged away before the gold is sufficiently refined and purified for the use of the heavenly Artist. Many and wonderful have been the vicissitudes of your life, but I doubt not when you look back, you can say in view of what God has done, 'Oh, my mercies, my mercies.' It would seem almost enough to hush every murmuring thought, when we are in ever so great afflictions, that our deserts would have consigned us to hell long ago, but for God's mercy, and that even our precious Saviour, who had no sin, suffered more pain for us, than we are appointed of God to suffer for ourselves in this world. I know you have trials, and often such as are severe. But are they not such as God frequently sends upon his children? I do believe that all you suffer, God sends upon you as upon a son, whom he desires to purify more and more, that ere long you may be ready for that glorious world where sin, and sorrow, and pain never come. Let me humbly and earnestly request you to think much of God's government. He it is 'who worketh all things after the counsel of his own will.' Only let this dwell upon your mind, and your own experience will testify how powerful it is in allaying our sorrows and reconciling us to our allotments. It is God who sends pain upon you. It is God who determined the kind of disease by which you should be afflicted. It is God

who has fixed the bounds of your habitation, who gave you children and points out their respective allotments. It is God who has separated you from a son who loves you most tenderly, and can never think of you but with gratitude and prayer. It is God who stations you at Somers, and me at Salem. And it is the same God who does all things well. We shall see it to be so by and by. Let us believe it now, and have the comfort of it. What if we are separated on earth? It is only I trust that we may meet with the greater joy in heaven to separate no more. Soon, I trust, we shall be there, and then how trifling will appear all the lesser concerns of this lower world. Comfort your heart then with these things. God will do all things well. Jesus says 'What I do, thou knowest not now, but thou shalt know hereafter.' Think of what you have experienced in days and years that are past, and what you sometimes think you experience now. And would God have given you so much mercy, and so much enjoyment in religion, if 'he had intended to destroy you?'

"I have written this letter to you, my dear father, because I feel most tenderly for you. My whole soul sympathizes in your trials, and loves to administer, if it be but one drop of consolation to your heart, to cheer your mind, to enliven your spirits, and to sweeten your enjoyment in God. I think that every other desire of my heart is swallowed up in this, that you may be ready to dwell with Christ above. I sometimes think your sorrows and pains will not last much longer. But God has appointed the time of your departure from this sinful world, and may his grace sustain and comfort you with heavenly joys."

"*Salem, December* 3, 1821.

"My dear and respected Father,

"I have just received S.'s letter, dated November 26, from which I learn that since the cold weather commenced,

you have felt unwell, and particularly that you have increased distress in your head. It is truly afflicting to me to be so far distant from you, at a time when you may more than ever need my attentions, and I can reconcile myself to it only on the ground that Providence has so ordered it. I trust that God, who is an infinitely better friend than any human being can be, is constantly with you; that in Jesus Christ he often reveals himself to your mind as a reconciled God and Father, and verifies to you the rich promises of the covenant of grace. That you have dark hours, and severe trials, I have no doubt, but you can, I trust, obtain such a near and believing view of that Saviour who says, 'come unto me all ye that labor and are heavy laden, and I will give you rest,' and such a sense of the efficacy of his blood to cleanse from all, even the greatest of sins, that you can enjoy some inward peace and hope. We should all of us, alas! be in a most miserable condition, if we were to look to God without such a Mediator and Intercessor as Christ is. But since he has shed his precious blood for us; since the Father has declared himself so well pleased with the sacrifice; why may we not hope in him? why may we not come, and although our iniquities have arisen like mountains, have faith in him as able and willing, to forgive them all? When you look back upon all the way in which God has led you, to the time when you was first awakened from a state of carnal security, when you was led, as you hope, to embrace Jesus Christ as your only Saviour and everlasting portion; when you recall the peaceful and joyful hours you subsequently enjoyed, and remember that for many years you felt a prevailing and lively interest in his cause; can you think that it was all delusion? or that if God had intended to destroy you at last, he would have dealt thus with you? You may feel that you have often departed from him, grieved his Spirit, and brought darkness upon

your soul, but have you not felt unwilling to live in such a state, have you not sometimes obtained freedom at the throne of grace, and wept bitterly over these backslidings, and has it not been your desire and frequent prayer to God, that you might be kept by his mighty power through faith unto salvation? Do you not now feel that all you want is to be kept near to this almighty and glorious Friend, that you may never again lose the sense of his presence, or doubt his goodness? I repeat it, my dear father, is there not some evidence in all this, that you hate sin, that you desire to be conformed to God, and to have your soul renewed after his image? And if you do feel thus, why should you not look up to God with hope and confidence, why should you dread to meet him in another world? 'You know in whom you have believed,' and if Jesus is your friend, how blessed, oh, how blessed to be introduced by such a Mediator into the presence of God! If in your heart you believe in Jesus Christ, and trust in him as your only Saviour, will he refuse to plead your cause, or will he deny your request? Hope, my dear father, hope in this almighty Redeemer; build your everlasting all upon this Rock, and verily you shall never be moved. Thousands have rested here, and gone with holy triumph through the dark valley, and trusting to this all-sufficient Guide, have been conducted to immortal life and glory.

"For all your kindness to me in infancy, in childhood, and in riper years, I give you once more the warmest gratitude of my heart. Your watchful care of me in sickness, and in health; the numberless instructions of a religious kind which you gave me, and the benefit of which I hope to feel to my dying day; your forbearance with me when a wild and giddy youth; your paternal kindness in providing for my wants; and by giving me an education, qualifying me to be useful in the world; all be-

speak that you have been a father indeed to me. Without them, I might have been a curse to myself, a pest to society, and the source of unceasing sorrow to you. Never, therefore, can I forget what you have done for me, and till my heart shall have lost its power of being sensible to any thing, it will not cease to feel towards you the gratitude and respect of a son. And that I may be the more explicit, I desire now most sincerely to crave your forgiveness of my many improprieties of conduct, of my childish vanities and follies, of my undutifulness in more advanced life; particularly, do I beg you to forgive me in every instance in which I may have wounded your feelings, or given you pain, and while you live, let me entreat a remembrance in your prayers, that I may be forgiven of God, and that during my stay on earth, I may be made instrumental in promoting his glory, and doing good to men."

The following letters were addressed to a sister in deep affliction.

"*Boston, Nov.* 4, 1826.

"My dear Sister,

"My heart bleeds for you, and most gladly would I hasten my expected journey to New York, which I hope to take in ten or twelve days, that I might see you and your dear husband, if he be yet spared to you; and by prayer and sympathy try to assuage the anguish of your feelings. It is a world of trials, many trials. Our happy family were many years exempted almost from the common lot; but we must not forget, and God is teaching us in various ways, that we form part of a race born to die. Our afflictions are multiplying, as we advance towards eternity, and I hope our heavenly Father thereby intends to chasten us, and make us meet for a world in which trials are unknown.

"The first intimation I had of your husband's illness, was in a letter which we received since from Mr. H. At the time your letter reached Salem, I had removed to Andover with my family, and did not receive it until I went to S. on business, this week. I still strongly hope, that Mr. P. will be raised up; not because I have much reason to hope from the symptoms you describe, but because I have often seen the mercy and goodness of the Lord displayed in restoring those who appeared to be beyond human aid. But, my dear sister, betake yourself to God, and his precious promises. Read that part of Mrs. Huntington's life, where she first gave up her husband when he was called to die, and pray God that you may have like faith and resignation. The comforts of religion can never be understood until they are felt, and they can never be felt until the day of trial, when every refuge but God is taken away.

"I feel deeply anxious for the result of this sickness. I awaked from sleep the night after receiving your letter, and implored help from on high for you. Let your mind be stayed upon God, and he has promised to keep you in perfect peace. If Mr. P. is yet spared to you, which God of his infinite mercy grant may be the case, remember me to him with all the tenderness of a sympathizing and afflicted brother. The Lord in mercy appear for him, and whether he lives or dies, make this sickness the means of his salvation."

A few days subsequently, he wrote as follows.

"My dear afflicted Sister,

"Were it not for the assurance that God reigns, and orders all our times and circumstances in infinite wisdom and goodness, our spirits would sink, and our souls be overwhelmed with sorrow under the afflictive dispensa-

tions of Providence. I have no other resource for myself in time of trouble. I have no other, my beloved and widowed sister, to offer to you in view of that heavy stroke which has fallen upon you. My heart bleeds, and my whole soul is moved and agitated for you. Short indeed has been the intermission of your afflictions. We have wept together over the grave of a dear sister and father. And now, a tie still more tender is broken, and you are at an early period in life, called to part with a truly excellent and kind husband. Dear S., your trials are great, but oh! is there not some consolation for you? You have a Father in heaven, who has graciously styled himself the Father of the fatherless, and the God and Judge of the widow. You hope you have chosen that God for your father, and the father of your tender babe. Fly to him, my disconsolate sister, in this hour of tribulation. Pour out your sorrows in frequent and earnest prayer. Renew the dedication of yourself and your child to him, and implore sanctifying, supporting grace. This bereavement comes unexpectedly to us. But there is no disappointment with God. Your husband belonged to him, and he had a right to say how and when he should be removed. Bow with entire submission to the bereavement, and remember that although the event is veiled in impenetrable darkness now, it will be seen in another world to have been occasioned by divine wisdom and goodness. I commend you and yours to God. Oh, may he comfort you, and give you what is better than the most precious earthly friend, a portion in that world where all tears are wiped away forever."

The precept of God to the children of Israel, "Thou shalt not oppress the hireling in his wages," contained a sentiment upon which Mr. Cornelius frequently reflected, and by which he endeavored to regulate his conduct to-

wards the various members of his household, particularly his hired servants. His connection with them was of the most honorable and disinterested character. He was accustomed to say, that many of the difficulties occasioned by this relation are the result of the unkind treatment or injudicious course of the employer, or householder. It was to him a source of real grief, that the religious interests of this class of persons is to such an extent neglected, by professing Christians. With great satisfaction he used to dwell upon the blessed experience of a few such men as Dr. Scott, who were almost invariably the means of salvation to the persons who came to reside under their roof. Like them, he felt that he must give an account to God, not only for himself and for his children, but for his entire household. To each person employed in his service, he habitually addressed the most faithful religious instructions, accompanying them with fervent prayer. When about commencing a journey of considerable length, he conversed and prayed individually with each one, evidently feeling that he might not be permitted to return.*

The following letters respecting the sickness and death

* The hired household laborers in the large towns and cities of the northern States, are a class of persons which have especial claims upon the attention of a benevolent community. Such questions as the following, are deserving serious consideration. Is the rate of wages paid to this class of persons sufficiently high? Are their dues paid promptly? Are they not sometimes greatly oppressed by being left to the "tender mercies" of ungoverned children? Are the master and mistress always sufficiently kind in language and tone of voice? Are not hired servants burdened with labor on the Sabbath—a palpable infringement of a clause of the fourth commandment? Are they provided with interesting and profitable books? In short, what are the best methods of elevating their intellectual and spiritual condition? Scenes of a very revolting kind are sometimes witnessed in families "professing godliness."

of a beloved member of his household, will be read with great interest. They were addressed to her parents.

"*Brooklyn, N. Y., August* 18, 18—.

"My dear Mr. and Mrs. J.,

"The state of E.'s health has been such for several days, that I think it my duty to write you. She has appeared well and happy ever since she left home, till last Sabbath, when she excused herself from going to attend church, because she was unwell. Mrs. C. immediately inquired into the case, and found that she had not felt well for several days, and had kept the knowledge of it entirely to herself. A physician was soon called, but notwithstanding every thing which could be done, her disease assumed a very threatening form.

"I yesterday requested the attending physician to call in medical counsel, feeling exceedingly anxious that every thing should be done, without regard to pains or expense, which could be done, to promote her recovery. A physician from New York, who stands high in his profession, came in the evening, and has been again twice to-day, with the attending physician. Yesterday she was extremely ill—to-day we are constrained to think she is better, though still very sick. I assure you that nothing which we can do shall be wanting to make her comfortable. We have given up our own chamber to her, and have provided nurses, and every thing else which the case requires. If she were my own child, I know not what more Mrs. C. or myself could do. I have conversed and prayed with E., and endeavored to give a proper direction to her thoughts. She thinks much of her friends, but told me to say to them, that every thing is done for her which can be done. She also said, 'Do ask every one of them to pray for me.' She has, for several months, been thoughtful, and I believe has maintained a habit of secret prayer. Still she

has not any hope of having become a Christian. I trust God has a blessing for her in this sickness. At all events, I know that he will do all things right, and that he is a God of boundless mercy and goodness. I shall write again shortly. May the Lord greatly sanctify this trial to you, and to us all. In his hands we are always safe, and never, unless in his kind keeping.

"With great love and sympathy."

"*August* 19.

"My dear Friends,

"I wrote you yesterday an account of E.'s sickness. Our hopes are much raised, yet we must regard her as being very sick. I had a tender and solemn conversation with her this morning, on the concerns of her soul. I thought she discovered more feeling than at any previous time. She said she hoped her sickness would not be lost; that if she felt prepared for death, she should have no fear of it; that she did try to leave herself in God's hands, but feared she did not do it. She was very restless a part of the night, and appears to be much exhausted. But we feel on the whole encouraged.

"I pray God that we may all be found in a humble, patient, and submissive frame of mind, waiting the will of Him who does all things well."

"Dear Mr. and Mrs. J.,

"My last letter was written on Friday. On that day the physicians thought E. was better. On Saturday they both said she would get well, her symptoms continuing to improve. My mind became more quiet concerning her, and I should have written you, had not my own health become such as to require attention. We had previously obtained an experienced nurse from New York, with whom E. was much pleased. Mrs. C. and myself

therefore went to the house of a friend, to spend the Sabbath, in order that I might attend to my health more effectually than I could at our boarding-house. Saturday night E. was very restless—Sabbath morning her symptoms were bad, and Sabbath night still worse, and this morning, (Monday,) her physicians consider her as drawing near her end. My heart is too full, and my body too feeble, to admit of my writing much.

"Dear Mr. and Mrs. J., I know this will be an exceedingly heavy stroke to you and your family. But what can we say, after we have done all that lies within the reach of human skill, except 'Not my will, but thine be done?' You have given this child to God; and few have had more prayers offered for them in sickness than E. She has evidently felt the influence of the Spirit for months; and may we not hope that the Lord will carry on and perfect his work in her heart. She knows that she is drawing near her end, and feels deeply the solemnity of her situation. It is a comfort that her physicians are pious men, and take a deep interest in her spiritual as well as bodily state. Indeed, the house has been, this morning, a house of prayer. I have just been into the chamber and prayed with her again. I asked her, Dear E., are you willing to leave yourself in the hands of Christ? She answered 'Yes.' Are you willing to die? 'Yes.' Do you feel that it is right that God should take you out of the world? 'Yes.' Is your mind more easy than it was? 'Yes.' Do you know why? 'I don't know.' She was asked what message I should send to her parents and friends at home. She seemed reluctant, or rather, I suppose, unable to speak. Shall I tell J. that he must not put off repentance to a dying hour? 'Yes.' She has felt this subject deeply. To a remark of Mrs. C.'s, she replied, 'Oh it seems to me, no one ever *can* put it off, after this, till the last day of life.'

"In reviewing all which has taken place, I feel that the hand of God is very apparent. My dear wife and myself have been very anxious, and have done all that we could do. But God seems to be speaking to us all, and saying to us, 'Be still, and know that I am God.' When I think of you as the professing children of God, I know you will bow with submission. It is true also that God deals with his children in covenant faithfulness, and that the darkest providences will be seen at last to be irradiated with the clearest light.

"It is one o'clock. Your dear child is no more. She breathed out her life without a struggle. All we can now say is, the will of God is known, our duty is submission. Oh may the affliction be sanctified to us all, and be the means of preparing us all for our own dying hour.

"I can write no more now. The grace of the Lord Jesus Christ be with you all, and keep your minds and hearts in the peace and comfort of the Holy Ghost.

"With tender sympathy,

"And in much affliction, yours."

The following is an extract from a letter which Mr. Cornelius wrote after the interment of E.

"With regard to the spiritual state of your dear child, I think I can say with truth, that it has absorbed the deepest interest of my soul, and called forth my most earnest prayers. I have taken many opportunities to impress the truths of religion, and its importance, on her mind. Last spring she was the subject of many prayers—became anxious for her soul, and for a time attended *inquiry-meetings*. She assured me on her sick bed, that she had prayed in secret every day since. But no language can express the sorrow she felt that she had not then given her heart to Christ. When I asked her what I should pray for, she said, 'That God would forgive all the sins that ever I

have committed.' She several times prayed aloud, and in the most affecting manner. 'O, my Saviour, I am sorry—I am sorry that I have sinned. Forgive me. Forgive me that I have grieved thy Spirit. Is it not as easy for thee to have mercy on me *now*, as it was *then?*' (Alluding to the time of her being awakened in the spring.) I endeavored to hold up the Saviour to her as the only Redeemer, and exhorted her to put all her trust in him. She then said, 'Lord Jesus, I trust thee'—and looking at me, asked, 'Is that right?' I told her to look nowhere but to the Saviour, and to give up all the world, and rest only in him, and added, let your last prayer be, Lord Jesus, receive my spirit.' She made a strong effort, and said, 'Lord Jesus, receive my spirit.' This was the last sentence she ever uttered. I spoke to her afterwards, to which she only answered, 'yes.'"

The following are miscellaneous communications to various persons, relatives and others.

"Let me assure you, E., there is not a subject or an object which deserves or demands your earnest and unceasing regard so much as your God and your soul. Let there be peace here, and you will be tranquil when the world shall be convulsed with the agonies of final dissolution. Give your heart, your highest and warmest affections to Christ, and he will in return, give himself, and with himself the glory and the blessedness of an immortal life to you. But this you have often heard. 'Give then, neither sleep to your eyes, nor slumber to your eyelids,' until the solemn truth is more than heard—*is felt*—is sweetly enjoyed. Believe me, dear E., all the accomplishments of nature, of art, or of education, will be nothing, ah! worse than nothing, without the accomplishments of grace; and arrayed in such

beauty as grace can give, you will possess such beauty as the touch of death cannot soil, nor the cold and dismal damps of the grave wither. I speak thus because I love you, and am anxious to hail your spirit as the happy expectant of eternal life, and the destined subject of everlasting joy.

"I rejoice to hear that you are in L., and have not a doubt but you are disposed to appreciate those important moments of your life which you may spend there, and that you will devote them with diligence to the acquisition of whatever may make you useful and happy."

To the instructor of his youth, Mr. Daggett, he thus writes.

"I accuse myself of filial ingratitude for suffering your most welcome letter, received in July last, to remain so long unanswered. For although your candor may look upon it with indulgence, knowing as you do the variety of duties which compel one in my situation often to postpone friendships to official engagements, yet my feelings cannot pass over the omission without a stronger sentiment of disapprobation. Rarely indeed, have I received a letter which has awakened so many interesting recollections. I happened to be occupied when I received it, in a way which called to mind with peculiar feelings, the scenes of my childhood, and the day when my father first placed me under your care, in North Salem, now nearly twenty-three years ago, rushed upon my recollection with as vivid an impression as though it had just elapsed. How many things have happened to your wild boy since that day! Ruined, and I trust he may add, by grace saved—both, within that period! Not but that he was ruined before; but not so deeply. I look back with amazement at the temptations escaped, the dangers passed, and the alliances with sinful companions broken. To grace, how great a

debtor! I shall never lose the sense of gratitude which your paternal counsels, your forbearance, and salutary control over my youthful passions have awakened in my heart. I regard it as one of the gracious measures which God took to preserve me from ultimate destruction, that his providence brought me under your guardianship. So long as I possess the power of recollection, or am capable of generous emotion, I shall cherish a sense of your kindness. I hope you will remember, whether you hear from me or not, that you, and your respected companion, have a place in my warmest social affections. May I hope for a place in your continued affections and prayers?

"I showed Dr. Beecher your letter, and when he read your request to be remembered to him, the tears flowed copiously. He loves you as a long chosen, long tried friend and brother. He is well and doing good as usual, and if he were at my side, would send his love, beyond a doubt."

To a member of a beloved family, in whose spiritual welfare he was deeply interested, he thus wrote.

"*Boston, February* 17.

"My dear young Friend,

"I can hardly tell you how happy I was made by your letter which I received last evening. I had inquired with special interest for many days respecting the issue of those impressions which I could not but hope the Spirit of God was making upon your mind and the minds of other members of your family. I thought often of that last interview which we had, of the season of prayer and conversation which it afforded, and I could not but hope that blessings were in store. I had an intimation some days ago that your father's family was embraced in the gracious influence which is descending

upon your city, but I wanted the evidence and other particulars which your letter gives. Thank you, my dear H., with all my heart, for remembering me, and writing what God has done for your soul. Oh what a mercy to be stopped in our career of sin, and against our own self-will, and to be brought home to God! It is the greatest blessing which can be enjoyed on this side heaven. How thankful should you be that you and others in your father's family have been allowed to cherish the hope that this blessing is yours. Let me urge you to make the utmost effort to live in a manner worthy of so rich a gift from God. Set your mark high. Give all to Christ. Study every day how you can best serve and honor him. Cultivate humility, meekness, gentleness, faith, love, and every Christian grace. Spend a portion of every day, in the morning, at noon, and at night, in reading the word of God, in self-examination, and in prayer. You have not as yet and cannot have any idea of the effect of such a habit of private intercourse with God, upon the feelings and conduct. In a word, my dear young friend, walk with God. Strive to please him. Make his word your guide, and his glory your ultimate end. Pray for others, and do what you can to bring them to Christ. Examine yourself fully, and beware of a false hope.

"The present is a deeply interesting season in New York. The Spirit of God is there. Who can tell how much good you may do at such a time, if you improve every opportunity to converse with those out of Christ who come within the circle of your acquaintance? Who knows but you may become the means of saving some of your young companions? What a glorious reward would that be?"

The letter which follows, was addressed to a member of his congregation in Salem.

"*Boston, July 7.*

"My young Friend,

"Although I have been separated from the Tabernacle society, in Salem, I have not lost my interest in the members of which it was and is composed. My heart's desire and prayer for them is that they may be saved. It is with solicitude I learn that your mind is unhappy, and especially that you have fallen into a state of despondency, in which you are tempted to doubt the goodness of God, and even to question his willingness to save you. Yet if I am correctly informed, you have had some special tokens of the divine favor. Now, my young friend, I am much afraid that the great adversary of your soul is laying a plot to entrap you, and if possible to prevent you from finding the path of life. I have often had occasion to notice his devices, and a favorite one is to sink the soul in despondency. If he can make the poor sinner feel that there is no salvation for him, he knows that the sinner will be less likely to apply to Christ, since it is the nature of despair to prevent effort. Let me, as an old friend, and as your former pastor, who still prays for your soul, counsel you and advise you. And in the first place, believe that all which God has said is true, and that you may rely on his word with infinitely higher certainty than on the promise of the best earthly friend you ever had or can have. You will not doubt my desire for your happiness, and my willingness to do what I can to promote your salvation. Why then will you doubt God who loves you far better than I can, who is far more disposed to help you? In the second place, do as you know God would have you do. Repent, give yourself to Christ, and venture your all for life or death, time or eternity, upon him! Then you shall not be disappointed."

CHAPTER VI.

SKETCH OF THE HISTORY OF EDUCATION SOCIETIES—AGENCIES OF MR. CORNELIUS, IN BEHALF OF THE AMERICAN EDUCATION SOCIETY—APPOINTMENT AS SECRETARY OF THE SOCIETY—DISMISSION FROM HIS PASTORAL CHARGE AT SALEM—REMOVAL TO ANDOVER.

PROVISION for the support of indigent young men in their preparation for the Christian ministry is not a modern invention. Among the public institutions which were established in the universities of Europe, in the thirteenth and fourteenth centuries, were the *colleges*, buildings in which students, especially poor ones, might live together under superintendence, without paying for their lodging. In some cases, they also received their board gratuitously, or had still further allowances. The first and most distinguished of these colleges were at Paris. In German universities, something similar was introduced, called *bursae*, or charitable establishments, in which students could live for a very low rent. Most of the students on these foundations were destined for the church. The universities of Oxford and Cambridge, in England, have had, from the earliest times, classes of students supported in part by the funds of the colleges, and called *postmasters* and *scholars*, *exhibitioners* and *servitors*. The last named are young men who wait on the others at table, and have

board and instruction gratuitously for four years. The fellowships in the English colleges are charitable establishments, intended in part to furnish facilities for the education of indigent young men for the church.

In the middle of the seventeenth century, almost two hundred years ago, an education society was formed in England. Among its patrons and trustees, were Matthew Poole, Richard Baxter, William Bates, Edmund Calamy, Thomas Manton, Ralph Cudworth, and John Stillingfleet, a constellation of names such as rarely has adorned the church of Christ since the apostolic days. The plan of this education society contains the outlines of a system which was well matured, and adapted to efficient and permanent action. In 1648, no less than *forty-four* students were under its patronage in the universities of Oxford and Cambridge. The reasons for the establishment of this association, Richard Baxter gives with his usual quaint good sense. "1. There is so much difficulty in every good work, even in giving so as to make the best of it, that we should be thankful to those who will help to facilitate it. 2. Great works must have many hands. 3. Conjunction engageth and encourageth, and draws on those in the company that else would lag behind. What need we else associate for our ministerial works of instruction, discipline, &c., and not leave every minister to himself. In company, we go more cheerfully, easily, regularly, and prevalently."

A Baptist education society was formed at Bristol, England, in 1686, by the donation of Mr. Edward Terrill. Previously to 1710, students were placed under the care of different ministers in various places. Five or six years since, this society had assisted in educating one hundred and twenty men for the ministry. Most of the dissenting academies in England are, in a certain sense, education societies. Distinguished families, like those of the

Thorntons and Grants, have done nobly in giving and loaning money to candidates for the sacred office.

A principal design of the colleges which were first established in this country, was to furnish the means, through various charitable foundations, of preparing indigent young men for the Christian ministry. This was a main object of Thomas Hollis in founding the professorship of divinity at Harvard college. The same excellent man also made provision for an annual bounty of ten pounds sterling "apiece, to several pious young students devoted to the work of the ministry." The preamble to the charter, which was granted to the college of William and Mary, Virginia, by the assembly of the colony, in 1662, has the following language: "The want of able and faithful ministers in this country, deprives us of those great blessings and mercies, that always attend on the service of God," &c. In 1698, a number of individuals in the colony of Connecticut, on account of an increasing demand for educated and pious ministers, formed a design of establishing a college. Various advantages have been long enjoyed in the institution which they founded for assisting the class of young men in question. The Presbyterian synod of New York, desiring to remove the necessity of introducing individuals into the ministry without the necessary intellectual attainments, resolved to take measures to establish a college in New Jersey. Similar motives influenced many of the founders of Williams, Middlebury, and other colleges. In 1807, the theological seminary at Andover was founded. Important pecuniary assistance, in many ways, has been furnished by the patrons of this institution, in preparing young men to become preachers of the gospel. The same remark is applicable to the Princeton, Auburn, and other theological seminaries. In 1807, an education society was formed in the vicinity of Dorset, Vermont, and in

1813, an association for a similar object in the southern counties of Massachusetts. The last named adopted the principle of *loaning* money to young men, without interest. In 1814, the Massachusetts Baptist education society was formed.

In the summer of 1815, a few individuals in Boston, having become convinced of the necessity of a great increase of the number of well-qualified ministers of the gospel, determined to make an immediate and general effort for the accomplishment of their purpose. A meeting was accordingly held in the last week in July, at which the subject was fully discussed. On the 29th of August, a constitution was reported and adopted. The society was not, however, organized till the 7th of December. William Phillips, lieutenant governor of Massachusetts, was chosen president. On the fourth of March, 1816, four young men were admitted to the patronage of the society.

The causes which led to the establishment of this institution were various. The close of the war with Great Britain furnished good men a favorable opportunity for calm inquiry into the religious condition of the country, and for devising comprehensive plans for its benefit. The increase of theological seminaries naturally suggested to their patrons and trustees the necessity of adopting measures for augmenting the number of theological students. Those who looked abroad upon the unevangelized nations, were sensible that an extraordinary demand would be made for missionaries and missionary agents. The general spirit of the age was also highly auspicious in respect to the formation of such an institution. In addition to the general philanthropy which was awakened, and the power of associated effort, which was put forth, it became apparent to the most intelligent Christians, that a great amount of *educated talent* must be provided, that other-

wise, the incessant demand which would be made for laborers on the outworks of Christianity would exhaust the internal supplies. The world was not only to be evangelized, but *educated.* Permanent Christian communities were to be formed over all the earth. The united and invincible power of knowledge and holiness was, therefore, to be brought into extensive operation. It was seen that education societies would form a sort of intellectual magazine where the constant waste of benevolent energies could be repaired. They would make a kind of *substratum,* in every portion of the country, on which the most sure dependence might be placed.

But the principal argument for their establishment was, unquestionably, the want of preachers of the gospel in the United States. The supposed deficiency of religious instruction was amply corroborated by the results of the most laborious investigations. It was estimated that the number of clergymen of all denominations, who had been educated at college, was one thousand and six hundred; and that the number of competent ministers, who had not received a public education, was nine hundred; making a total of two thousand five hundred, for the supply of eight or nine millions of inhabitants. A circumstance, which rendered the destitution more affecting, was the singular *inequality* in the distribution of ministers. In three States and four territories, with a population of three hundred and fifty thousand, there were but *seventeen* stated preachers of the gospel. Another very gloomy feature in the picture, was the rapid decrease in the number of ministers, compared with the population. Seventy years before, New England was supplied with one liberally-educated minister for every six hundred and twenty-eight souls, while in 1816, in the United States, there was not one such minister to six thousand souls. The ratio of ministerial supply had been for a long time

regularly and rapidly declining. The number of pious young men, who were able to defray the expense of their own education, was proved by the experience of half a century, not to be, by any means, adequate to provide a remedy for a state of things so deplorable. The alternative before the Christian community was, therefore, manifestly this; either the number of ministers must continue to decline, or pious and indigent youth must be assisted in their studies preparatory to the sacred office.

The first object of the society was obviously to survey the extent of the evils which it would remedy, and then to direct public attention strongly to the subject. An extensive correspondence was commenced, public documents were collected and examined, and agents for inquiry were despatched to various quarters of the country.

For this last named service, Mr. Cornelius received a commission in 1817, on his way to New Orleans. His labors in behalf of the Indian missions, and at New Orleans, prevented him from giving that attention to the subject, which its importance demanded. He collected, however, facts and documents, which were of considerable service. He gives the following account of his labors, in a letter to the Rev. Dr. Pearson, a director of the society, dated New Orleans, January 14, 1818.

"I have often feared that my long silence, in regard to the work appointed me by the education society, should induce the belief that I have become indifferent to it. Far from it. Never have I felt more uniformly the importance of any cause, than that of providing laborers for the Lord's harvest. I do regard it as involving in itself all that is essential in every other benevolent undertaking; and while I have not been able, from previous engagements, to lend to it all that attention which you originally desired, those very engagements have led me often to ex-

claim, as Whitefield did on a similar occasion, 'O for a thousand tongues, a thousand hands, for Christ!' I do not now remember certainly, whether I answered the letter of commission which you had the goodness to send me while at Washington city. But this I remember, that it interested my feelings more than I can describe. The time, however, which had elapsed since I wrote to you from New York, was so long, that I was doubtful whether the proposal I made of becoming an agent of inquiry, would comport precisely with the views of the directors. I resolved, however, to do all in my power. From Washington to this place, a distance of twelve or fourteen hundred miles, I have made such exertions as were compatible with my other engagements. I conversed with respectable gentlemen on the subject, as I passed along, and obtained their consent to prepare statistical views of their respective districts of country. I am well satisfied, from all which I have yet experienced, that this is the only practicable method of procuring a just view of the condition of the whole nation. I inclose a printed copy of a circular letter which I am sending to gentlemen of distinction in the regions through which I have passed, and to other judicious men in various parts of the western world. In this circular, my object has been to make known as extensively as possible the existence and the objects of the society, and to give such a representation of its character as should challenge the respect of all honorable and benevolent men. Whether I have done justice to the subject, I dare not affirm. I have sought to do it. My heart is deeply concerned in the noble design. Of its success I have no doubt. There is something in its very nature so inviting to the friends of mental culture and refinement, as well as to the Christian, that it cannot fail in due time to awaken and concentrate a greater amount of enlightened feeling than any other

benevolent enterprise can boast, the Bible society perhaps excepted.

"I have already taken measures to obtain a correct statistical view of Virginia, the District of Columbia, North Carolina, Tennessee, Mississippi, Louisiana, and Alabama. I have instructed my correspondents to direct their answers to me at New York, at any time previously to July first. May God crown your efforts with glorious success."

The circular alluded to in the preceding letter has the following paragraphs.

"At such a crisis as this, the establishment of so great and liberal an institution as the American Education Society, deserves to be hailed by every man, with the liveliest joy. In such an undertaking, the littleness of party interest cannot and need not be indulged.

"Let it not be supposed that the evil we deplore is too great to be remedied. Christian effort, if vigorous, united, and persevering, can convey the blessings of a preached gospel to every destitute family in our country. Young men of suitable talents and ardent piety, sufficient to meet the mighty demand, are this moment within the bosom of the Christian church.

"Perhaps the fruits of your labor may yet be destined by a rewarding Providence to gladden your own bosom. Do you live in a region which languishes for want of faithful and well-educated ministers of the gospel? Present this institution with a perfect knowledge of your situation, literary, moral, and religious, and if possible, ensure its aid and attention by co-operating in its noble design. Do you feel for the heathen world, and long for the emancipation of more than four hundred millions of our race from spiritual bondage? Give your prayers and influence to a cause which is the only one capable of effecting it.

Do you tremble lest the rising hopes of our common country should yet be dashed by the prevalence of vice and irreligion? Give your prayers and influence to an object, which alone can establish, in the temple of our independence, the pillar of virtue."

It is gratifying to notice these incipient labors of Mr. Cornelius, in an enterprise, which was in subsequent years to be so much indebted to his talents and zeal. The information which he diffused respecting the nature and objects of the society, and the facts which he ascertained concerning the spiritual condition of the country, could not fail of being highly useful.

During the period of his ministry at Salem, he continued to cherish a strong interest in the objects of the society, though he did not labor directly in its behalf till the spring of 1826, a few months previously to his dismission from his pastoral charge. At that time, the society, owing to various causes, was laboring under great embarrassments, and was nearly compelled to suspend its efforts. Mr. Cornelius devised a plan of operations, including several important changes, and consented to undertake an agency, provided the plan should be adopted. The directors coinciding with his views, he commenced his labors, and immediately resuscitated the society. His main object, in a three months' agency, was to procure the establishment of permanent scholarships, or foundations of one thousand dollars each. For every such scholarship, the directors pledged themselves to educate one young man for the ministry. During his absence he wrote in the following manner to his church. "Though the work in which I am engaged is one which I undertook with great reluctance, and though my personal comfort would have been much more promoted by continuing at home, yet I should be blind as well as ungrateful, were I not to perceive the special favor of Heaven which has

attended my efforts, and crowned them with success far beyond my anticipation. I would not be hasty in expressing an opinion on such a subject, but when I look forward, and estimate the results which will most probably follow the new system of measures that has recently been adopted, I cannot resist the belief, that the three months in which I am to be engaged in it, will have been the most useful three months of my life. The cause is one of great moment, involving, deeply involving the social, the political, and the religious interests of our land, and I may say of the world. So it is viewed by the most intelligent and pious in every part of the country through which I have passed.

"I have now nearly completed my labors in Connecticut, having succeeded in forming a branch society for the State, auxiliary to the American Society, and in procuring subscriptions to the amount of about ten thousand dollars, in Hartford and New Haven. There were strong prejudices against the former system of educating young men, and every education society I met with, was fast declining; but a new state of things now exists. Prejudices are removed, confidence is inspired, and a liberality discovered, which has never before been witnessed, so far as this object is concerned. My visit to the young men assisted by the society in Yale college, was one of very deep interest. Judging from their present character, there is little doubt that many of them will make able and excellent ministers."

At a special meeting of the directors of the American Education Society, in Boston, August 1, 1826, Mr. Cornelius was unanimously chosen secretary of the society.

He soon after prepared the following paper, which was read to his church and congregation, and then submitted to an ecclesiastical council, which was convened by

mutual consent, for consultation and advice. The allusion in the first paragraph is to his southwestern tour.

"At the close of this period, on my return to New England, some alterations were about being made in the situation of Dr. Worcester, with a view to his more entire devotedness to the cause of missions, and my attention was directed, both by him and yourselves, to a connection with him in the work of the ministry in this place. In determining the question of my duty, you will recollect how explicitly I made it a condition of my agreement with you, that a portion of my time should be reserved for the same kind of efforts which I had already been in the habit of making in aid of the cause of public charity. The condition was acceded to on your part, and I became connected with your late minister in the pastoral office. No change occurred in my relation to the church and society, until the death of the senior pastor. That unexpected and mournful event, made a new arrangement necessary, and accordingly, one was made by which I became your sole pastor. From that time I withdrew more from public engagements, and applied myself almost exclusively to the duties of the ministerial and pastoral office. It appeared to me that the voice of God in his providence, which had formerly called me to devote either the whole or a part of my time to the benevolent institutions of the day, now demanded that I should devote myself to the duties of minister and pastor. Accordingly, I endeavored to pursue such a course of study and labor as would best qualify me for the work of the ministry, and make me in the end, most useful to you and your children. Several years passed away in this manner, with no change in my situation, except that my labors were becoming a source of more and more pleasure to myself, and rendering my situation among you, as I thought, more permanent and useful. I had no wish to change my condition for any

other. Indeed, I have no expectation of ever enjoying more contentment in any situation which admits of trials of any kind. Such was the state of my connection with you, when I began to perceive, more than two years ago, that a conviction was extensively prevailing among the patrons and conductors of some of our principal benevolent institutions, that I ought to devote myself, as I had done in the early part of my ministry, to the church generally; and without any knowledge or wish of mine, measures were taken to lay the subject officially before my own mind, and the minds of my people. Unwilling that any thing should be done to cause unnecessary or premature anxiety to you, I earnestly requested of those who were making application, that no public steps should be taken, until I had had time to weigh the subject myself, and to make up, if I could, my own opinion on the question of duty. If my own judgment should be against the application, the subject would of course drop there, and your minds would be saved the trouble of considering it at all. It would be more than I am willing to do, to describe minutely the various instances in which I have, in this manner, been called upon, within little more than two years past, to form opinions concerning my duty. I have been applied to, either formally or informally, in numerous instances, I think *eight or nine times*, by the representatives of various public or other religious institutions, and requested to become connected with them. These applications, including two from the American Education Society, I have thought it my duty to decline, and of course have avoided making any communications to you respecting them. The first application which I received from the American Education Society, was made two years and a half ago. It was declined; and the Rev. Joseph Harvey, of Goshen, Connecticut, was chosen secretary of the society. His health failing, the last winter, I was again

appointed, and again declined. I was aware that I was acting contrary to the opinion of some of my most respected and intelligent friends in different parts of New England, but such were my doubts respecting the subject, that I did not feel justified in communicating any other reply.

"The situation of Mr. Harvey rendering it impossible that he should immediately devote his attention to the interests of the society which had been in a very suffering state, though it had then under its care no less than two hundred and fifty young men of hopeful piety and promise, in a course of preparation for the ministry, I consented to engage in an agency of three months, provided that Mr. Harvey would suspend his resignation for that period, and take measures to recover his health. This was the reason, as you are already apprized, of my late absence. I had a strong hope that at the close of my stipulated term of labor, the secretary would be able to resume his duties, and that any further measures to supply his place would be unnecessary. In this hope, however, I was disappointed. Mr. Harvey gave in his final resignation but a few days previous to my return, and left the important office, which he had held, vacant. Under these circumstances, I was again called by the directors of the society, to consider whether it might not be my duty, and whether the recent leadings of God in his providence did not make it my duty, to take the subject into more serious consideration than ever? They had no doubt that it was their duty to bring it distinctly before me, and therefore at a special meeting held on the first day of this month, chose me to be their secretary. It was done upon their own responsibleness, and without any pledge whatever from me.

"But I will not conceal from you, that having taken upon myself in so many instances, the business of declining the applications which I have received, applications

never solicited by me, and coming too, not from one institution only, but from various institutions, acting in some cases entirely independently of each other, I have felt unwilling to take this course any longer. Respect for public opinion, if I had no other motive to influence me, demands that I should not. Respect for those who hold distinguished stations in the church, both in and out of New England, and who have communicated to me their views of the subject, demand that I should not. But especially if I am to regard these various and often repeated solicitations as any indications of the will of God, I cannot, I dare not any longer assume the responsibleness of deciding them alone. The interests at stake, both on the one hand and on the other, are too great to be determined by individual opinion. I have resolved, therefore, to lay the subject before the church, and to request them to unite with me in calling a council of churches, for the purpose of giving that course to the question of duty which has been commonly done in Congregational churches in New England in similar cases.

"Happy should I have been, my dear people, if I could consistently have prevented this subject from coming before you. I have long had my own mind agitated, while yours has been at rest. I would still have kept every cause of anxiety within my own breast, had I not after many struggles arrived at a full and settled conviction that it is my duty to refer the subject to the decision of an ecclesiastical council. If God is ever to be acknowledged, and direction to be sought in those ways which he has pointed out, it is in such cases as these. Nor will any thing be gained, ultimately, by the pastor or the people, if either of them cherish an unwillingness to inquire what is the will of God; or when it is ascertained, to submit to it. The experience and the observation of the best of men have proved what the word of God so

abundantly teaches, that the path of obedience is the only path of safety and happiness. No one who departs from it has any assurance of the blessing of God, and may, like the children of Israel, find his most coveted enjoyments a source of severe and uninterrupted trials. If I know my heart, I desire to learn my duty and to do it. By pursuing those methods which God commonly makes use of for communicating his will, I hope to ascertain it. At least, I shall have the satisfaction arising from sincere, honest intention to discover the path of duty, and if you, my people, follow the same course, you will have the same satisfaction, and be the issue what it may, you may hope to receive, what I cannot but believe you have in former instances of a similar nature received, the approbation and blessing of God."

The following remarks were communicated to the council.

"The principles by which my own mind has been governed in the case, may be gathered from the documents which have already been communicated. I hold the connection between a minister and his flock to be one of the dearest and most sacred which can be formed on this side of the grave. The circumstances under which it takes place, the interests and objects which it is intended to promote, and the actual influence which it exerts on the destinies of eternity, all stamp it with a sacredness and importance which belong to few relations in this world. It is a connection, therefore, which may not be broken for any but the most weighty reasons. In the present case I hope I may be pardoned if I say the connection is one of strong and mutual endearment. It has hitherto been one of the felicities of my ministry to be placed over a united as well as numerous church and people. A state of entire public harmony has prevailed

between them and me, I think I may say, from the time when I first came among them. They are a people endeared to me by many acts of kindness and sympathy, by the prompt and liberal support which they have given me, by their attention to my preaching and other instructions, and what to me is more than all, by the measure of success which has attended my imperfect labors among them. Their local situation I regard also as one of the first importance, not only on account of its vicinity to the great seat of literary, religious, and charitable enterprise in New England, but on account of its immediate connections. The council will readily believe me when I say, that I feel strongly attached to such a people and to such a place. I have labored here with great satisfaction, and I may add, with a daily increasing satisfaction; and here if it shall appear my duty to remain, I shall continue to labor with great pleasure, and I hope, with enlarging prospects of usefulness. But while I make this frank and honest disclosure of my feelings, I am not insensible that there are general, as well as particular interests pertaining to the kingdom of Christ, and that although they may seem at times to clash, they are nevertheless *one*. I would never forget that to whomsoever my religious obligations bind me, they bind me first of all to Christ; that if ever I have sincerely dedicated myself to the ministry, the consecration has been to him, and to the highest interests of his kingdom. What I desire to know, therefore, is his will. Where he most clearly points in his providence and by his word, I would go; and where he discovers by the same means that it is my duty to stay, I would stay. That the interests of his kingdom do require in some instances, the removal of ministers from one sphere of labor to another, it would ill become me to question, since it has been acknowledged and acted upon in our churches from the time of our ancestors; and since

to deny it, would be to deny that a lesser good may not sometimes be given up for a greater. Nor can I any more doubt, that as the day of Zion's enlargement advances, and new systems of effort are devised for extending the triumphs of the Redeemer's kingdom over the earth, these changes will be called for, and must, in some cases, be made. On this point I have felt no difficulty. I have no hesitancy in subscribing to what the excellent Mather states as a settled principle in the early periods of our ecclesiastical history. 'A pastor may be removed from his people in case his translation be found necessary for the common good. The welfare of the catholic church in the general edification of a community, should be of such weight as to make any particular churches give way thereunto.' By this general principle, I am willing therefore that the present question should be decided."

The question presented to the council, was one of great delicacy and difficulty. Various arguments were urged with uncommon ability by both the parties interested. At length the council came to the following conclusions.

"In coming to the result which is now to be communicated, the council have examined, with devout attention, the character and claims of the American Education Society, and were unanimous in the opinion that the wide extent and rapid increase of our country in numbers, enterprise, and wealth, have produced a crisis which demands a decided, universal, and concentrated effort to provide religious instruction for the nation, and to avert that ruin of our civil and religious institutions which wealth, coupled with ignorance, irreligion and voluptuousness, cannot fail to produce; that the American Education Society ranks amongst the great benevolent institutions of our land, and is so established in reputation and prospective usefulness, and is so essential to the universal

extension of the institutions of religion, as to deserve the best aid which can be obtained for the accomplishment of its purposes. And it was also the united opinion of this council, that Mr. Cornelius has, in the providence of God, become pre-eminently qualified to render this society the assistance which the exigencies of the church require.

"But, on the contrary, this council have not overlooked, or lightly estimated the importance of the Tabernacle church to the interests of religion in this town and vicinity, or the importance of that influence which our brother is qualified to exert as a pastor, as a theologian, and as a man. We have sympathized with the church at the recital of her past trials, and have not been insensible to the affection which binds the pastor to his people, and them to him. We have felt the silent eloquence of tears around us, and have listened to the arguments which wisdom and affection dictated and pressed warm upon our hearts; and when, urged by their powerful public and private claims, in seeming opposition, we have approached a decision, we have recoiled from the responsibleness on either hand. Upon the result to which we have come, we have been brought by the coercion of circumstances, and as we trust by unequivocal indications of the providential will of God, uniting, as it seems to us, all the great interests of the church at large, and in a high and unexpected degree, the pastoral and public usefulness of Mr. Cornelius in the town and State. The result is as follows.

"Resolved, that in the judgment of this council, it is the duty of the Rev. Elias Cornelius to accept the appointment of secretary of the American Education Society, on condition that his pastoral relation to his church and people be continued. It is also recommended to the church and society to acquiesce in this arrangement.

"It is understood and recommended by the council in

this result, that Mr. Cornelius be wholly released from any obligation to perform pastoral duties, and that the church and society be released from all obligation hereafter to provide any thing for his support—the whole ordinary support for the gospel, with all its ordinary perquisites, being reserved for the associate pastor.

"By this result, the family of Mr. Cornelius continues in the town, and he himself will be here, it is believed, no inconsiderable portion of his time; so that the youth shall behold the eyes of their pastor, and the lambs experience his paternal care, and the sick hear his soothing voice, while the aged, who hoped that he should attend them in their last scenes, may hope still to enjoy even in death this consolation.

"In procuring another pastor, the church and congregation escape the dangers of a vacancy, and avail themselves of the wise and efficient influence of their beloved pastor, in obtaining another like-minded with himself, who shall care for them, and build them up, and to whom his experience and fraternal counsel may be invaluable. We cannot but believe that the pastoral influence which Mr. Cornelius can and will exert here still, added to that of another judicious and growing pastor, will constitute on the whole a greater amount of good influence and prospective usefulness in the Tabernacle church, than could reasonably be expected from the individual labors of Mr. Cornelius alone. And if to this influence be added that of connecting the interests of the American Education Society with this place, and collecting here every month the most important and we trust heart-cheering intelligence, and calling around the pastor some of the most devoted young servants of Christ, and brightest ornaments of the church in the land, we cannot but believe that we have been conducted to a result which satisfies the public demands of the church, and confers on

the Tabernacle church an increase on the whole of religious privileges, and upon the town and its vicinity an increase of moral and religious influence.

"But if the prospect were less favorable, we trust that past deliverances in times of much greater difficulty will not be forgotten, and that the ample reward of their past disinterested love in giving to Christ and the church their former pastor, will not make them afraid or unwilling to trust their faithful Lord and Master again.

"But whatever, brethren, beloved in the Lord, the consequences of our fallible efforts may be, we trust that our readiness to come, at your request, to consider your affairs and give you advice, and our patient, protracted, and most laborious attention to obtain the mind of Christ, and do you good, will be duly appreciated by you; and that, however our advice may differ from your wishes, it will forfeit neither your affection for us as Christians, nor your confidence in us as honest and conscientious men, acting in the fear of God, and according to the sober dictates of our best judgment.

"'And now, brethren, we commend you to Him, who is able to keep you from falling, and to do for you exceeding abundantly, beyond what you or we have been able to ask or to think.'"

Notwithstanding the advice of the council in respect to the nominal continuance of the relation, it was determined to dissolve it entirely. Mr. Cornelius accordingly received a dismission from the church and congregation, and in October, removed to Andover.

CHAPTER VII.

LABORS IN CONNECTION WITH THE AMERICAN EDUCATION SOCIETY, FROM 1826 TO 1832.

THE work to which Mr. Cornelius gave his first attention, was the preparation of a brief statement of the principles and objects of the American Education Society. One of these objects devised and carried into execution by himself, was the establishment of scholarships. It was maintained that if any enterprise requires a steady and permanent support, it is that in which this society is engaged. The work to be done is that of education, which, more than almost any thing else, is liable to suffer from instability and interruption. By means of permanent scholarships, it was thought that the society would be relieved in a considerable degree from pecuniary embarrassment, and be enabled to make the selection and religious supervision of the young men whom it should patronize, a prominent object of attention. The dangers arising from a misapplication and perversion of the funds, it was supposed would be guarded against by the mode in which the society is organized. The supreme control is lodged in a general society, composed of members from every part of the country, and from various denominations of Christians, who have the power of electing additional members, as occasion may require. Branch societies are

also established in different territories of country, sustaining the general relation of auxiliaries, but retaining the right to select young men for patronage within their respective limits and to appropriate for their support the funds in their treasury, including the income of scholarships which have passed through their hands into the general treasury. This feature in the plan of the society was regarded with great approbation at that time, as was proved not only by the written testimonials of a great number of distinguished men, but by the subscription of forty or fifty thousand dollars. Since that period, however, the accumulation of permanent funds for any purpose, is a subject which has excited considerable inquiry, and extensive opposition. The validity of the arguments which have been alleged against the measure, it is not necessary in this place to discuss.

From the formation of the society, until 1820, the assistance which was rendered to young men, was entirely gratuitous. From 1820 to 1826, one half of the amount of appropriations was loaned, and the other half was afforded as a gratuity. At the time of the accession of Mr. Cornelius to the society, an entire loaning system was adopted, subject to exceptions in extraordinary instances, and no interest on the loan being required in any case until a considerable period after professional engagements should be assumed. A great majority of the young men, who were assisted at the time the change was made, were in favor of it. It has been adopted in substance by the education societies which have been formed subsequently. The operation of the system upon character is its most decided recommendation. It promotes habits of economy and careful expenditure. The money is not received as a gift, where gratitude and the right use of it are all the returns which are demanded. The system of exclusive charity has been found to exert an unfavorable influence upon

those traits of character which are of great importance as a preparation for usefulness. The consciousness of independence, produced by this system, gives a force, freedom, and elasticity of thought and feeling, which cannot be acquired on any other plan.

In regard to a regular preparatory course of education for the ministry, the society has steadily adhered to the same rule from the beginning—a rule which Mr. Cornelius ever supported with all his personal influence, and all the arguments of his pen. He threw the whole power which he could command, in favor of the most ample training for the Christian ministry. He felt that the honor, if not the very existence of Christianity, depended, in no inconsiderable degree, on the deep and various scholarship, as well as eminent piety of Christian ministers, and that any thing which would essentially impair their reputation in this particular, was to be deprecated as an inexpressible calamity. He believed that there should be no line of mental distinction between the men patronized by education societies, and those who are educated in other ways. Ministers as a body may exert an incalculable influence on the most precious destinies of man. But they can do this only *through the mind* of man, by understanding the laws of human thought and action.

Another measure of great importance is the pastoral supervision of the young men. The secretary of the society is required to visit periodically the institutions of learning where those assisted are pursuing their studies; to visit their instructors, and converse with them fully respecting the intellectual and religious character of the young men; and also to see the young men themselves, to pray with them individually and collectively, to counsel them affectionately and faithfully, and in all other ways to do what he can to promote in them an elevated piety. In a word, he is, to this interesting class of persons, so far as his

circumstances and general duties will allow him, *a personal friend and pastor.*

Mr. Cornelius devised his plans and exerted his influence so as to promote the eminent holiness of the ministry. He regarded the salvation of the world as depending more upon the deep and firm religious principle of clergymen, than upon their number. He believed that the highest religious attainments are perfectly consistent with the most indefatigable pursuit of science and literature, and that the powers of the human mind will never be developed as they can be, till the ennobling and purifying influence of the Christian religion shall control and pervade the entire moral and intellectual nature of man. It is a matter of deep regret that this part of the plan of the society has never been carried into full effect. The time of the secretary and other agents has been exhausted in procuring funds. The education society has commanded less, than any other benevolent association, of voluntary and unsolicited patronage. It has had an array of fearful prejudices and obstacles to meet. To a great extent, its principles and mode of organization were new, and consequently must be subjected to experiment. That no more has been done to promote the personal piety of the young men assisted, is to be attributed to the unceasing and indispensable demands of other departments of labor.

One of the most laborious tasks which Mr. Cornelius was called to perform, was the *office* business of the society. But little attention had been paid to this branch of labor. The documents of the board of directors, though carefully preserved, had not been arranged and classified. The agents of the society had necessarily given nearly their entire attention to the collection of funds and of statistical information. The treasurer of the institution had performed his appropriate labors with great fidelity, and

altogether as a gratuity. But a *home department* was now to be created, commensurate in some degree with the existing and prospective magnitude of the society's operations. The loaning system, in connection with the branch societies established in every part of the country, immediately gave to the general as well as financial concerns of the institution, a great increase of complicated and difficult labor. A considerable portion of this labor could not be intrusted to clerks and subordinate agents. It required from the head of the institution an intelligent survey and an orderly arrangement. In addition to this general superintendence, Mr. Cornelius performed a great amount of manual and what might be called secular service. He did not shrink from the most exhausting toils. He entered apparently with as much cheerfulness upon the business of copying a long and intricate document, as upon addressing a popular assembly. In the office, he exhibited as striking proofs of the energy of his character, and of the strength of his religious principle, as in any other department of his duties. It was a sphere of less excitement and notoriety, less liable to the intrusion or imputation of sinister motives, but a sphere in which his heavenly Father could be served with equal fidelity, and his fellow-men with equal advantage.

The first journey which Mr. Cornelius undertook in behalf of the education society, was for the purpose chiefly of conferring with the officers of colleges and of theological seminaries, and other distinguished clergymen and laymen, in respect to the principles and prospects of the society, with a view to devising a system of extended efforts for the promotion of its objects. It was on this tour that nearly all the testimonials in favor of the society, which are printed in the eleventh annual report, were obtained. It was performed in December, 1826, and

January, 1827. He visited a number of the principal towns in Massachusetts, Connecticut, and New York, and travelled a distance of eight hundred and twenty-two miles. About this time, he wrote to a beloved friend as follows. "Though by accepting the office which I now hold, the sacrifice of personal interest and enjoyment is greater than I ever made before, yet I have been enabled, I trust, to feel that it is good to forsake all and follow Christ. I have rarely, if ever, been so sensible how precious a source of support and consolation that blessed Redeemer is, to those who are willing to give up all to him, and serve him wherever he calls. We have a great work to do. I hope we may, by God's blessing, be able to change the spiritual destiny of millions of our countrymen, and open a fountain of salvation, which shall send its streams to the ends of the earth. Let us be humble, dependent, self-denying, patient, earnest, full of faith, and full of zeal, and persevere even unto death in the good work, and future generations will bless God for our efforts."

To an early friend, he writes, "I pity you, I pity any man, any people, who are expecting to sunder such ties as I have sundered. But how often have I thought of Paul's resolution not to confer with flesh and blood. Certainly I had all that a minister and pastor could desire—saving more personal piety, and still higher success in winning souls to Christ. But what things even of a spiritual kind were gain to me, I have been made willing to count loss for the greater interests of the Saviour's kingdom. I have never, dear friend, lost sight of that time of solemn consecration to the Lord, of which you were witness, when I was first brought back from the precipice of destruction. The spirit then breathed into my soul, I hope by the inspiration of the Almighty, I desire to cherish to my dying day; and that was the spirit of the

solute, unreserved submission to God, and devotedness to his will."

In the months of February and March, 1827, Mr. Cornelius performed an agency in the large towns in the State of Maine, for the purpose of establishing scholarships, and of visiting various literary institutions. While absent, he travelled five hundred and seventeen miles.

The subjoined paragraphs from his letters will show that his mental sufferings were sometimes severe, yet, "though cast down he was not destroyed."

"*Bath, Me., Feb.* 12, 1827.

"My heart would leap at the privilege of once more having a home upon earth; but to this precious enjoyment I must be *crucified.* I desire to be content, and to wait for rest after my work is done, and I have reached, if I ever shall, a home in heaven."

"*Hallowell, Feb.* 22.

"I came here this morning from Augusta. In regard to myself, I feel afraid to say much. It has been a month so far which I shall not soon forget. A winter of storms without, but a more terrible winter within. There has been but one period of my life, in which, so far as I can recollect, my soul has been in greater trials, and that was when it pleased God first to raise me from the slumbers of moral death. Never have I had to contend with a stronger current, or to wage a harder spiritual warfare. Eclipse has followed eclipse, till darkness almost total has spread over my mind, intercepted the beams of heavenly light, and cast a portentous gloom over all my prospects. And though it has pleased God to change the scene in some measure, for a few days past, I am well convinced that I shall sink as low as ever if he does not hold me up. I hope when I see you, you will excuse me from saying

much on this subject, or from adverting particularly to my feelings during this season of trial. They have been aggravated by incidents and circumstances growing out of the very great change in my situation, and the almost utter violation of my habits of study and reflection for seven years past. I find the less I converse about some of these changes, the easier is the work of controlling my feelings. Another difficulty, and perhaps the greatest, is, in reconciling myself to the business of charitable solicitations, for which I have a *great* and *increasing* aversion. The poor opportunity which it leaves for mental improvement, the continual solicitude which it induces, and the dissipation of heart which it is apt to bring along with it, makes me to dread it more and more. My feelings are entirely different from what they were when I could look forward to a few weeks or months, and think that then I should be released. Now it is, for a long time to come, to be a part of my official duty. But I desire to feel daily and hourly, and to the bottom of my heart, that I am not my own; that what things were gain to me, should be counted loss for Christ; that this is not my rest; that to live for eternity is my duty; and to do the most I can for the cause of Christ in the little time which is allotted to me on earth. It may be that my period of labor here will be short, but be it longer or shorter, my prayer to God is, that I may be doing my duty at *the* post which Christ assigns me, be it where it may. I give up my wife and children to this blessed Redeemer, and living or dying, implore for them his favor, which is better than any thing else."

The ensuing letter refers to an expected union between the American and Presbyterian Education Societies.

"Rev. and dear Sir,

"As it is now decided that my labors are hereafter to be devoted to the cause of the American Education Society, I feel anxious to express to you and the other gentlemen in New York, who have requested that a part of my time should be devoted to the interests of the Presbyterian Education Society, my readiness, as an individual, to enter heart and hand, into any measures which may tend to unite the energies of the two societies, and in this way to combine the efforts of the whole community, in one noble and grand enterprise. I regard the object as *one*, and I firmly believe we may make our exertions converge to one point. Let the two denominations, which are in fact but one body of Christians, combine their counsels and their resources, and with God's blessing, we shall be able in a good degree, to supply, speedily, the wants of our own country, to raise up hundreds of faithful and successful missionaries for the heathen, and to lay a foundation that shall change the destinies for eternity of millions in future ages.

"I feel oppressed with the responsibleness which in the providence of God is laid upon me, to carry forward this great system of benevolence; but I rely for aid, under God, upon the thousands in New England and out of it, who have for years been weeping over the desolations of Zion, and sighing for the spiritual emancipation of a world in bondage.

"The board under whose immediate direction I act, are prepared to attempt great things, as well as to expect them. Their views, I am sure, are in the best sense expanded and liberal; they wish to make common cause with the friends of the Redeemer every where; and they will cheerfully unite in any measures by which the strength of the whole country may be brought to bear, in the most effectual manner, upon this great enterprise of *Christian* charity."

The consummation of the union mentioned in the preceding letter was effected in the spring of 1827. The sphere of operations of the Presbyterian branch, was to be the middle States. It had previously cultivated a larger field. About one hundred young men were patronized by the society. "My heart rejoices," says Mr. Cornelius, "in the smile of heaven upon this *holy alliance*, in the true sense of that term, between New York and New England. The hand of God is most clearly to be seen in these arrangements for a united and extended system of benevolent enterprise. The overwhelming demands which our country and the world are making upon our compassion and our aid, are too great for local and divided efforts ever to accomplish, and God is preparing his people to make an onset, which shall cause the firmest pillars of the empire of Satan to tremble. Let us do all we can to encourage and hasten this mighty combination, and scatter terror through the kingdom of darkness. The God of hosts is our leader, and will certainly conduct us to victory."

The following was addressed to a western correspondent.

"*Andover, March* 14, 1827.

"Rev. and dear Sir,

"It is with many recollections of the pleasure which I took in your society several years ago, that I now sit down to renew in some degree that pleasure, by addressing a few lines to you on a subject which I am well assured is deeply interesting to your feelings. After seven years of delightful labor in the pastoral office, among a numerous, united, and most affectionate flock, I find myself called by the voice of my brethren and friends, whom I cannot but regard as uttering the still higher voice of God, to engage in an arduous and difficult enter-

prise, the successful prosecution of which, is no longer doubted to be of essential consequence to the spiritual prosperity of the country in which we live, and to the advancement of the Redeemer's kingdom throughout the world. It affords me much consolation, under the trials of a private and domestic kind which this change has brought upon me, to reflect that I may, by my future efforts, be able to do something to strengthen the hands and brighten the prospects of my brethren in remote and destitute portions of our land, who are toiling amid the greatest discouragements in the same work of raising up an educated and pious ministry. Among the institutions which have awakened the strongest interest of my heart, the infant colleges and theological seminaries which are springing up in the western part of the country, under the influence and patronage of evangelical men, stand prominent. I have thought much of the seminary with which you are connected, and which owes its existence chiefly to your efforts. Having twice passed through the extensive region where it is situated, I know how important such an institution must be to its thousands of destitute inhabitants. The frequent interviews which I have had with Mr. S., your respectable and devoted agent in New England, have kindled new desires in my heart to be of service to you in some way, at an early period."

Indications of a revival of religion in Yale college, were the occasion of the subjoined letter.

"*Andover, March* 15, 1827.

"My dear Friend,

"I have heard, with no ordinary interest, that there is more than usual attention to religion in Yale college. Will you write me, and mention any particulars of interest with which you are acquainted. My heart's desire and

prayer to God is, that your hopes and ours may be more than fulfilled. The Lord in mercy give to you and all the brethren a spirit of earnest prayer, and enable you to call down a greater blessing than was ever yet enjoyed within the walls of that seminary. How great, my brother, is your responsibleness, and that of every other professing follower of Christ at such a time. Oh! let it be your first object, your unceasing care, to discharge the trust with entire fidelity to your Master, and in such a manner as to prove of everlasting benefit to the souls of your fellow-students. Remember what God has done for that college in times past; think of the promises, and the thousands of prayers which are going up for a revival of religion within its inclosures, and take courage. Pray for great things; expect great things."

In the course of the spring, Mr. Cornelius performed a journey of above seven hundred miles, making pastoral visits to the young men assisted by the society at Dartmouth and Middlebury colleges, and the university of Vermont, and also attending the religious anniversaries in the city of New York. While at Middlebury, he wrote as follows:

"*April* 28, 1827.

"My heart cleaves with inexpressible interest and affection to my 'sweet home,' and beloved family. I sensibly feel that I am passing through a scene of discipline, and that the question must be tried by one of the most certain of all criterions, my deeds, whether I love my Redeemer supremely, and prefer Jerusalem above my chief joy. I greatly feel the need of prayer, that I may be able to bear the trial with entire success. I have some moments of sweet enjoyment, and my conversation is more about eternal things than heretofore. I *feel* more that I must act with reference to eternity in all I do.

I am a pilgrim, and I hope not to be a discontented one. Never, it seems to me, could I have conversed and prayed with my young brethren, as I am now enabled to do, if God had not taught me a lesson in my own soul, such as I have been learning for a few months past."

"*May* 2.

"Having held a meeting of the college-officers for the purpose of obtaining accurate information relative to the character and standing of each young man assisted by the society, I this morning began my course of pastoral labor, taking two youth in the academy first. My method is to see each young man alone, to converse with him respecting the state of religion in his own heart, to endeavor to impress on his mind the importance of an elevated, consistent, devoted piety, in order to attain the highest usefulness in the world, and to leave the conviction resting with all the weight of certainty on his mind, that nothing less than the eternal happiness or misery of some souls is depending on the success with which he cultivates a spirit of piety in his own heart.

"Sabbath day I preached three times, and endeavored to enforce the same spirit which I had been recommending during the week. It was a sweet day. My own soul was, I hope, refreshed, and the Saviour permitted me to draw nigh and to have frequent seasons of communion with himself. Oh! it is good to suffer, and to deny ourselves for his sake, when such are the fruits of love, and peace, and hope, and joy, it brings through abounding grace. May each of us, my dear ——, know more of this precious Saviour, and experience more of that consolation which he imparts. Soon our pilgrimage on earth will be ended, and then if we have served him, and made him our supreme portion, we shall be with him and be like him. Glorious privilege! unspeakable inheritance!"

One of the individuals who shared in this visit, gives the following description of it.

"His great object seemed to be to elevate the *picty* of the young men, and form it after the apostolic pattern. For this purpose he had a separate interview with each one of us at his own room. As a wise physician, he endeavored first to ascertain the real state of our souls. Nothing could exceed the point, and yet tenderness of his questions. Every one probed the heart to the very bottom. No one, I am persuaded, who was unaccustomed to the severest self-scrutiny, could have so conducted these inquiries. Each young man was constrained, if he had never done it before, to look at the motives which influenced him in desiring to enter the ministry, and made for once, to survey them. No one, except he 'was dead, twice dead, and plucked up by the roots,' could help exclaiming, 'Lord, who is sufficient for these things?' He pointed to such men as Baxter, and inquired if their extensive usefulness was not principally owing to their deep piety? It could not be denied. Thence he drew motives with which to urge upon us the formation of the like character. He carried us forward to the judgment—we saw a great multitude of souls about to enter upon an eternity of bliss, or wo, just according to the character which we formed, and the course of life which we pursued. With reference to the same effect, he spoke of the love of Christ, and of what we hoped he had done for our own souls. He presented also the peculiar obligations which we were under to the church, resulting from our connection with the education society. He urged the claims of our country upon us, regarding its prosperity as depending upon the ascendency of religion. And no man ever evinced a more enlarged and pure patriotism. His country was not, indeed, his God. But love to his God,

like the sun, kept this, as well as every other object of affection, constantly in its proper orbit.

"How tenderly he sympathized, both with those who rejoiced, and with those who wept! This was one of the traits of character which qualified him eminently for this part of his duty. Were the young men embarrassed in their pecuniary concerns? He was ready, in his own peculiar manner, to relate briefly the history of some one who had struggled with like difficulties, and finally attained to eminent usefulness and respectability. Were they in spiritual darkness? Such was his manner that they could unbosom themselves without reserve; and his ability to advise in such a case none will question. Were they in doubt as to what part of the field called most urgently for their labors? His acquaintance with the wants of the world, and his liberal and impartial feelings with reference to every branch of Christian effort, made his remarks on this point exceedingly valuable. Before separating, he presented us with a copy of Brainerd's Life, and then offered a short prayer. Such a prayer as I will not undertake to describe; touching the condition of our souls—the operations of the education society—the glory of the Redeemer—and the wants of a world. So affectionately did he conduct these visits, that I presume every young man, felt ever after, that he had in Mr. Cornelius a *personal friend.**

"After the interview to which I have alluded, he had a meeting of all the young men, at which time he presented such considerations as were appropriate to us all, exhorting us to maintain such a deportment as would accelerate

* The sense of the loss of Mr. Cornelius, as a personal friend, since his death, has been very great. Many individuals, who were not known to have been much acquainted with him, have said, since his death, with affecting interest, "he was a friend to me," or, "he was a kind friend to me."

and not retard the operations of the society. This meeting was also closed with prayer, and then he took an affectionate personal farewell of us all.

"The usefulness of his more public labors, may perhaps even now, be in some measure rightly estimated; but these never can be, until we see things in the light of eternity. This we may say, that many young men, already in the ministry or soon to enter it, are, through this instrumentality, men of more elevated piety. The number of souls that will thus be saved, the judgment day will reveal.

"I have seen him in a variety of situations—I have listened with thrilling interest to the fervor and force of his eloquence, when proclaiming the glad tidings of salvation, and when urging the claims of the benevolent institutions of the day—but never have I seen blended in him, so much wisdom, and so much meekness, as on the occasion which I have mentioned."

The closing paragraph of the report which Mr. Cornelius read at the anniversary of the society which was celebrated in Boston, in the month of May, is here inserted.

"The return of another anniversary reminds us that our opportunities of promoting this great object of Christian benevolence are passing away. Twelve years have fled, since, as a society, we began to labor, as well as pray, for an increase of ministers to supply the thousands and millions who have no one to point them to the Lamb of God that taketh away the sin of the world. Five thousand ministers are needed for our country alone; and yet this society, though it has probably done more than any other, has aided but few more than five hundred young men in their preparatory studies. Our population is advancing at the rate of one thousand every day; and to keep up with it, and to supply the vacancies occasioned

by death, would probably require the addition of five hundred ministers every year, to say nothing of the thousands who are needed to carry the gospel to those who are already destitute. How is this growing, this alarming deficiency ever to be supplied? Advancing with our present step, we can never overtake the wants of our country, much less of the world. More must be done, or vast multitudes of men will go down, as they long have, to the shades of death, with not one ray of heavenly light to cheer their path. O when will the groans and dying agonies of a famishing world, that has long cried in vain for the bread and water of life, be heard; and the church of God be roused to action? Followers of Jesus! shall not more be done, than has ever yet been done for these perishing millions? Will *you* not do more, pray more, labor more, sacrifice more for their sake? Can you be told, that by consecrating a thousand dollars of the property with which God may have blessed you, the question whether forty or fifty more heralds of salvation shall be raised up in the progress of another century, will probably be decided—and withhold the means of so great a blessing? Can you persuade others to make the offering, and refuse to exert your influence? Can you contribute *any thing*, in support of this precious cause, and neglect to do with your might what your hand findeth to do? Wait not, then, for other calls and opportunities; ask not the solicitor of public charity to come to your dwelling and plead with you in behalf of the needy; but with a heart of tenderness, and an eye directed to heaven, and to a future day of judgment, inquire; Saviour of lost men! What wilt THOU have me to do? And whatever he bids you do, do it now. 'Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.'"

In June, Mr. Cornelius performed a tour of more than seven hundred miles, for the purpose of attending the anniversary of a branch society, and the meeting of a general association.

In July, he commenced the publication of a quarterly journal of small size, devoted to the interests and objects of the society. It was intended to contain original communications, calculated to enlighten the public mind, and to secure general confidence; facts of a miscellaneous character; and a detailed view of the operations of the society.*

The letter here inserted, will explain itself.

"*Andover, July*, 1827.

"I can hardly tell you how much I have felt the need of a thorough, exact system of doing business, adapted to our present financial situation. Our branch system is of great utility in carrying forward our grand concern, but it makes our pecuniary arrangements more complicated than formerly, and demands the time of one man to be almost entirely devoted to the duties of treasurer. Our faithful and generous servant, Mr. C., who has filled that office for twelve years, finds the business becoming too arduous for him to transact, consistently with other duties, and at our late meeting he resigned his office. We meet this week to choose a successor, who is to devote to the object as much of his time as the interests of the society require. We have enlarged our board of directors, and appointed a finance committee, of which Mr. J. T., an excellent man, is chairman. We are, therefore, fast adapting our organization to our wants, and in a few

* Mr. Cornelius had the sole charge of conducting the publication for one year. It has now, under the name of the American Quarterly Register, nearly reached the conclusion of the seventh year and of the sixth volume.

months, with God's blessing, we shall have a system that will commend itself to our most thorough and experienced business-men. We seem to have almost every thing to do at once, to extend and perfect our operations abroad. But every week is bringing us into a more settled state. Our applications are increasing, and the prospects of the society were never so encouraging. May the Lord send us all the help we need."

In August and September, Mr. Cornelius made a pastoral visit to the young men assisted by the society at Amherst and Yale colleges. He also visited a number of the principal towns in Connecticut, for the purpose of collecting funds. While at Norwich, he thus wrote.

"A spice of my last winter's depression has followed me ever since I entered upon my present tour of solicitation; and nothing but a sense of my duty to Christ, reconciles me to it for a moment. I think I am learning more of what is meant by being *crucified* to the world. It is a lingering process, like the gradual extinguishing of life, and is attended with frequent and dreadful struggles. I must give up worldly ease, and that large share of domestic comfort which I have heretofore had; and I trust I can say, I am willing, sincerely and increasingly willing, to do it. I long to feel more that God is my immediate and highest source of enjoyment. Sometimes I do venture to hope I feel thus; and then prayer and labor are sweetly united, and I look forward to the close of all earthly scenes without reluctance, and with peace. However trying life may be, spent in a course of self-denial, it will make death sweet; and where love to Christ has been the cause of it, it will fit the soul for a joyful and glorious entrance upon the 'rest which remaineth for the people of God.'"

A number of communications to various persons here follow.

"*Andover, July* 14, 1827.

"I am specially desirous of learning whatever of importance has transpired in regard to your brethren; if any are sick or in feeble health; if any have left study; or if any thing else has occurred, which you have reason to suppose would be important or gratifying to me to know. The first communication of this kind may include a narrative of the state of religion the preceding year. On my part, I shall endeavor to forward, not less frequently, communications to you; and I shall be happy to afford you individually all the advice and assistance which your particular circumstances may demand, and which it may be in my power to give. But whether you hear from me or not, you may be assured that my heart is most deeply interested for your welfare, and my daily prayer will be that you may be eminently humble and holy men, supremely devoted to the Lord Jesus Christ, and prepared to become able and successful ministers of the gospel. You will not forget, my brethren, that you are a spectacle to God, to angels, and to men; your obligations are great, and great will be your reward if you faithfully discharge them."

The fast alluded to in the following letter has been generally observed in this country, for ten years past. It occurs on the last Thursday in February.

"My dear young Friends,

"Illness in my family has postponed my opportunities of addressing you much beyond my expectations. Many and pressing avocations necessarily prevent me from writing at length now.

"From the Quarterly Journal of the society, which I

design to have sent regularly to your presiding member,* you will learn with what strong interest your friends and benefactors are looking forward to the approaching day of fasting and prayer for the academies, colleges, and theological seminaries of our land; and from one fact communicated in the Journal, you will see what an important influence young men in your situation are destined to have, in bringing about revivals of religion in our literary and other institutions, for which the church is so anxiously praying and waiting. The day will probably be past, when this communication arrives; it will however meet you on the Tuesday evening following, at the season of your monthly concert, and find you all together, with 'one accord in one place,' lifting up your hearts to God for his particular blessing on yourselves and the institution with which you are connected.

"Permit me then to say, my beloved young friends, that the question whether you shall see a revival of religion in your own seminary, is depending in no small degree upon your feelings and conduct. It has been my privilege to witness many revivals of religion, and some of them in colleges and other literary institutions; and from all which I have seen, the conclusion is irresistible that God makes use of the prayers and efforts of those of his children nearest the scene of mercy. Unless they awake and exert themselves, the prayers and efforts of those at a distance, avail but little. You may derive, and doubtless will, great encouragement from the in-

* The young men assisted by the American Education Society, at each literary institution with which they are connected, are organized into an association for various purposes. They annually choose a presiding member, who is the chairman of their meetings, and the organ of communication with the secretary of the society. They observe, with many other Christians, the Tuesday evening immediately succeeding the monthly missionary concert, as a season of prayer, for themselves and others.

terest which you know Christians feel for you; but, my brethren, on you, and on your pious companions and instructors, the main obligation rests. If your hearts are melted into tenderness, if your prayers are frequent, and fervent, and unremitted, and if your efforts are unwearied to obtain this great blessing, in the way of God's own appointing, you will, yes, you will see the salvation of God. Oh! what a duty is this! You are, in the providence of God, placed in that very situation where an influence in promoting a revival of religion will be felt the furthest and the longest. Every impenitent youth whom you are the means of saving, is a soul saved from death eternal; but every such youth may become a minister of Christ, and in some, a spirit like that of Brainerd or Martyn may be aroused, which shall open fountains of living waters in the desert. I look back with emotions of gratitude, such as I can never express, to the labors of a poor and pious young man, now no more, to guide my feet in the path of life, when I was far from God, and about to close my collegiate course for widely different pursuits than those which have since engaged my mind and heart. Remember, my young friends, your impenitent, wandering companions, and rest not till you see them devoting themselves and all which they possess to Christ. Let the present time be with you all a season of reflection, of close self-examination, and of personal fasting and prayer. You have work of immense magnitude and of overpowering interest before you. God grant that in your next communication you may be able to tell us that your prayers, and those of the churches, are answered in the conversion of many around you."

"*Wethersfield, Ct., Aug.* 25, 1827.

"The lively interest which you were pleased to express in the object in which I am engaged, when I called at

your house the other day, encourages me to inclose a copy of our subscription book for scholarships, with a list of the founders whom God has kindly raised up for us hitherto. I also inclose for your further examination, a copy of the paper exhibiting the probable results of a scholarship in the progress of a single century, which I will thank you to retain in your possession, as it is not yet made public, except to individuals as occasions occur. The more these results are weighed, the more I am persuaded they will impress every thoughtful and benevolent mind.

"To be able to give to the world in a hundred years, fifty, or even twenty ministers of the everlasting gospel, is at once a glorious privilege, and a fearful weight of obligation to sustain. I feel, madam, the strongest confidence that it is so regarded by you, to whom I rejoice God has intrusted the means of opening fountains of salvation that may quench the thirst of thousands ready to perish.

"I know you will excuse the liberty I have taken in making this communication. I come to you in the name of that Saviour whom you love, and to whom you have given your all. I plead for him, and for that precious cause which he suffered and died to promote. Ask him, my Christian friend, what he would have you do, and I shall be satisfied with any result to which the intimations of his will may lead you."

The following letter explains one of the principles of the society.

"*October* 17, 1827.

"But our loan seems not to be fairly understood. It is not only a loan without interest until the young man has completed his course, for some time after, and a loan without surety, so that if he dies, the debt dies with him; but it is made with the further most important provision,

that if he shall in consequence of any calamity, or service of the church, to which he may be providentially called, or the peculiar situation in which he may be placed, 'be deprived of the means of refunding, he shall present his case to the board of directors, whose duty it is to cancel his debt in whole or in part, at their discretion.' You perceive, therefore, that the loan is of a very peculiar kind. It is strictly parental, and no young man who does his duty can ever be injured by it. In making the above rule, we have had reference to just such cases as you have described. If our young men will go to the west, and labor as good and faithful soldiers for a bare subsistence, as some of them do, we tell them that their debt shall never trouble them. But if they come back to New England, and settle in our large parishes here, they must expect to be called on to refund. I cannot conceive how it is possible for a truly benevolent and devoted young man, who has sincerely given all to Christ, and who has entered the ministry, not to seek a life of ease, but of labor and self-denial, to be dissatisfied with, or discouraged by such a loan. At the same time, it gives the society many and very great advantages. It lessens the temptations to unworthy men to rush into the ministry; it promotes economy, strength, energy, and independence of character; assures the church that she is not about to lose the aid of that class of ministers who have made themselves, by the grace of God, and obtained by their own efforts, a preparation for the ministry. At the same time, it provides a returning fund, which will operate like returning streams to swell the dimensions and accelerate that current of the river of life which is to flow through all nations. By taking this course, we obviate a world of objections, which our shrewdest and often our best men have felt, to a system of entirely charitable education. Every thing among us has to work. Our greatest men

doubt much whether there are many of your number who will ever enjoy more desirable or encouraging opportunities of doing good, than those which a kind Providence now offers for your improvement. You are surrounded with men who in a little while are to fill the highest stations of honor and influence, and by whose hands the great springs of moral and social power are to be kept in motion. They are now forming their characters, and though insensibly, they are daily receiving impressions from your thoughts and feelings, conversation and example, which will be felt by them, and by thousands of others, long after you are dead. How many ministers and missionaries are now preaching the gospel with success, who received their first religious impressions while they were engaged in studies for a far different profession! They were brought into contact with some pious youth, who prayed and labored for their salvation, and God heard and answered the fervent supplications which were offered on their behalf. I have seen and through mercy felt the truth of this; and rarely have I beheld a field of usefulness so inviting, so promising, and I may add so extensive, as that which young men in your situation have constantly spread before you. Happy will you be, if you improve the season which God gives you, not merely of bringing sons to glory, but of raising up heralds of salvation who shall bring thousands of others to glory. Cultivate also, my brethren, the spirit of prayer, the pious sensibility, and the unwearied devotedness to the service of God, which Brainerd, and Martyn, and Mills, and a multitude of others have, and you will hereafter look back upon your present situation as one of the most happy and favored periods of your lives. There is not one of you, who with such a spirit may not bring along with him one, and probably many fellow-laborers, to take hold of the work, as soon as he himself is able to do it. Besides this,

sion of the world. Intellectual and moral attainments of no common kind are requisite, in those who embark as ministers and missionaries in this arduous and sublime enterprise. The education societies of our country are bringing forward nearly half of all the men who are preparing for the ministry. It is of the first importance, that they should pursue a course which will raise and not depress the standard of ministerial and pastoral qualifications. Who could estimate the good which young men, assisted by education societies, might accomplish, if they were all to enter the ministry with the spirit of Brainerd or Baxter? May not that spirit, in some good measure, be cultivated, with the blessing of God, in their hearts? It is with the hope of doing something towards this end, that our plan of pastoral visitation, and the whole machinery of moulding the religious character of the young men, is to be constructed. My experience, hitherto, convinces me that here is a boundless field for effort, which promises a rich and glorious harvest."

On the subject of the letter which follows, there is great diversity of opinion among the most intelligent Christians in this country, and in other parts of the world. Mr. Cornelius had deeply studied the subject, and had come to conclusions based, as he thought, on the word of God, and which were perfectly satisfactory to his own mind.

"*Andover, Nov.* 20, 1827.

"The experience of ages has proved that the seeds of corruption and decay are sown in every human institution for promoting religion and benevolence. The church, though planted by the hand of God, has not been proof against the influence of the same causes; but has often exhibited a mass of moral putrefaction and death. It

becomes a question, How can these institutions be most effectually guarded against this sore evil, and be maintained in spiritual health and vigor? What, in other words, is the vital principle of their safety, and how may that principle be best preserved? Is the plan of ecclesiastical or voluntary associations for purposes of benevolence, best in reference to this end?"

At a somewhat later date he adds:

"While there are many bright spots in the prospects which are opening before the benevolent societies of the age, there are some things, especially in the United States, to cloud them at the present moment. A spirit of jealousy has of late shown itself in several denominations of Christians, threatening ultimately to divide the labors of men, who have hitherto been united in doing good. The feeling of sectarianism, which has so chilled and contracted the heart of Christianity, in nearly all the leading denominations which have sprung up since the reformation, appears to be now striving for admission within those new enclosures which have appeared of late years, and which owe their origin to a warmer and more active benevolence, than has before been felt in the Christian church. To say nothing of the great controversies which have been waged in England and Scotland by ecclesiastical partisans against the catholic principles of the British and Foreign Bible Society, we may adduce testimonies of this spirit in our own country of an unequivocal character.

"It is manifestly not the spirit which awoke Christendom from its slumbers, and led so many thousands of the friends of the Redeemer, who had so long lived estranged from each other, *to come together* and to join hands in the work of human salvation. It much more resembles the temperament of former times, and claims no ambiguous

relationship to the feeling which once had so predominant a place as the celebrated Propaganda of Rome. Christians were too much occupied with the wants of their fellow-men, when their eye was first opened to behold their wretchedness, to admit of so minute an attention to their interests as sects; they were rather pleased that infidelity had lost one of its polished and deadly shafts, long furnished by the selfishness and dissensions of religious denominations: but the sight of those wants which caused the union, is beginning to be too familiar, and the eye once more turns back upon separate and *sectarian* interests, looks with jealousy upon the growth and success of those noble associations which now fill the minds and hearts of thousands, and cast into the shade, the lines and barriers, which have for so long a period divided the church of God.

"May not this be a device of the great adversary, who, alarmed at the conquests which have been achieved by our *united efforts*, has once more resorted to his ancient and successful policy of sowing divisions among Christians, and persuading them that the security and safety of their respective systems are in hazard. It is an unwelcome thought, but there is reason to fear that the distrust and reluctance, and recrimination, which some denominations, or rather some members of them, have shown towards others, is a movement of Satan, artfully devised to stop or to retard the triumphs of Christianity. It is, to say the least, a dangerous experiment which those men would make, to try the influence of *sectarianism* in plans of benevolence, which owe their origin almost entirely to the *catholic spirit* of the gospel. As hitherto prosecuted, they have been followed with manifest tokens of the divine approbation. Can any system of organization be more visibly owned of God? Shall we then waste our time and strength in devising new expedients for sustain-

ing the languishing frame of *sectarian* zeal, when we have such high and holy motives for persevering as we have begun?"

In November and December, 1827, Mr. Cornelius visited New York, for the purpose of accomplishing several general objects in behalf of the society. For a considerable period in the following winter, he experienced severe afflictions, from personal and family sickness. These dispensations of God's providence, called forth the warm and generous sympathies of his heart, and showed the elevation and symmetry of his religious character.

In the spring of 1828, he visited Albany, Utica, Auburn, and New York city. In the latter place, he attended the anniversary of the American Education Society, and spent several weeks subsequently, in a most laborious, though highly successful agency, in establishing temporary scholarships. His labors at this time were of the most exhausting description, and perhaps, in some degree, impaired his excellent constitution.

From the report, which he read at the anniversary meeting, one or two paragraphs are taken.

"The directors having thus laid before the society, as succinctly as possible, a view of their operations the past year, and of the principles by which they have been governed, cannot close this report without expressing their full conviction, that the society has reached in its progress, a point of higher and more solemn interest than any on which it has ever before stood. A voice is heard from the four winds of heaven, saying, Onward, onward. We have talked, and written, and reasoned, and hesitated, and wept, and groaned, long enough. Blessed be God, the day has at last come for ACTION. The first great direction to be given now, in every good work, is, Do it;

and the second is, Do it; and the third is, Do it. *Deeds* are the arguments by which the timid are made bold, the feeble strong, and the doubting convinced—the heavy artillery by which the walls of Satan's empire are broken down, and the enemy is put to flight. These, then, are the arguments, and these the weapons, by which we hope in God to be able to carry forward the cause of this society. If any still doubt, we have no time to stop and convince them. We see our fellow-men sinking on every side into a bottomless abyss, to rise no more. The practicability of their salvation we choose to prove by our *efforts* to save them. If others prefer to stand still and do nothing, let them at least throw no obstacles in the way of those who are trying to rescue the miserable beings that are still clinging to the wreck. The widow's mite is worth more in such a cause, than millions of empty words or of unsubstantiated good wishes.

"An enlightened and venerable professor in one of our seminaries, who has long occupied a high post of observation, has said publicly, 'That taking into view the missionary, as well as the pastoral service, it is probably safe to affirm, that if we had a *thousand able and faithful men*, added, at once, to our present number of ministers, they might all be usefully employed.'

"The question then is a plain one, and comes home directly to the heart of every lover of Jesus Christ and of every friend of mankind—Shall this deficiency be supplied? Every such heart answers, Yes; it can be supplied, and it must be supplied. A new spirit of prayer must go up to heaven, accompanied 'with strong crying and with many tears,' that the Lord of the harvest will send forth laborers. Our colleges must be had in perpetual remembrance, and the youth of our land must rise up, by thousands, and testify that our prayers are heard and answered. Hitherto, it has pleased God to take

three fourths of our foreign missionaries, and more than one half of our domestic missionaries, from among that class of the young men whom it is the object of the American Education Society, and of other similar societies, to qualify for the ministry. Actual inquiry has proved, that of eight hundred and seventy-two young men, who have been educated at the theological seminaries of Andover, Princeton and Auburn, five hundred and fifty-five have been indigent youth, who needed and who have actually received the benevolent aid of the church; and that of forty-four who have left Andover and Princeton, and devoted their lives to the work of foreign missions, thirty-four have been assisted by the charity of the public. To a man who is accustomed to read and understand providence, such facts speak volumes. If we would multiply faithful laborers, God has told us where we may find them, and how we may qualify them for the sacred cause which demands their services. Twelve months need not pass away before hundreds of young men may be found, who lack neither piety, nor talents, nor disposition for the work. One fact may be mentioned as a sufficient proof of this assertion. A convention met at Auburn in the western part of the State a few months ago, and resolved to aid every young man of suitable character in the western district of New York, who should need assistance in procuring an education for the ministry; and in less than two months there were nearly fifty applications. It is confidently believed that it is in the power of the ministers of the Presbyterian and Congregational churches alone, to find the present year, *two thousand* young men of proper character to be educated for the ministry, and to find the means of carrying them forward in their studies. Even this would be no more, on an average, than one young man for each such minister. The question then comes back with accumulated weight—If the

work which is proposed *may* be done, *shall it not be done?* If funds are wanted, shall they not be procured—if the efforts of ministers are necessary in obtaining the proper candidates, shall they not be given—and if the prayers and exertions of the whole church are wanted, shall they not be called forth immediately? The year on which we now enter is to try this question, and the happiness or wo of millions, for eternity, is suspended on the issue."

In the summer of 1828, Mr. Cornelius performed two journies of considerable length in behalf of the society, one extending south to Philadelphia, and the other west to Auburn, in New York. He completed about the same time a system of rules and regulations for the government of all parts of the complicated institution of which he was head. In September, he attended the meetings of auxiliary societies in New Hampshire and Vermont. The three following months were employed in an agency in Essex county, Massachusetts. In February, 1829, he commenced a tour of more than three thousand miles, embracing Pennsylvania, Virginia, Tennessee, Kentucky, and Ohio. His principal object was, to promote the general interests of the institution, and to prepare the way for the operations of local agents. A few extracts from his journal are subjoined.

"Tuesday, Feb. 10, 1829.—Left home for another long journey, in the midst of dear friends, and many tender wishes for my prosperity and safe return. Took the stage-coach in the afternoon, and reached Boston the same evening. Never have I felt greater quietness and readiness to depart. For weeks I have endeavored to set my house and heart in order, and to leave all my affairs in such a manner, that if I never return, neither I nor my friends may be embarrassed with worldly difficulties. I sought an opportunity to see each member of my family,

counselled and prayed with them apart and together. May the Redeemer, the Mighty One of Israel, keep their hearts and minds in perfect peace, and qualify us to be employed in time and eternity, as the instruments of his glory!

"New York, Feb. 21. Sabbath.—A pleasant day. Preached for Mr. P. in the afternoon, from 2 Peter x. 5—8, and baptized his youngest child. Made an address in the evening in the lecture-room of Mr. P.'s church. Leading thought—'How long before impenitent sinners will decide to begin the work of salvation?' It is pleasant to give vent to the feelings of a heart which has long found its chief gratification in preaching the gospel directly. Heard Mr. M. in the morning. Text, 'I thank thee, O Father,' &c.

"Newark, Bloomfield, N. J., February 28.—Took a carriage at Newark, and rode to Bloomfield, four miles. My time was short on account of having been so long detained in New York. Had an interview with Mr. P., principal of the academy, and Mr. J., minister of the place, relative to the character and standing of the young men. The result was on the whole favorable, although there were three cases demanding immediate attention. At three o'clock I met the young men, and had an exceedingly solemn interview. I explained the principles of the society, and endeavored to enforce the necessity of cultivating a sincere, ardent, decided, and consistent piety; after which, we knelt down together in prayer. Many tears were shed, and impressions were apparently made which will not, I trust, speedily wear off. I afterwards had private interviews.

"March 18.—At half past three o'clock, P. M., I left Baltimore in the steam-boat—the wind strong at the northwest and fair. The Chesapeake bay soon spread out its beautiful sheet of water before us, and we went rapidly on our way. Passed Annapolis at twilight, and could

merely discern the public buildings. A bright moonlight cheered our hearts, although the air was cold and piercing as March winds are in Massachusetts. In the morning, the wind was northeast; the sky covered with clouds, and a storm was evidently approaching. The sea in consequence became heavy, and when we were opposite the capes, passing round Old Point Comfort, the vessel rolled exceedingly, and for an hour the passengers were generally sea-sick. Indeed, it was impossible not to have apprehension lest some accident to the machinery should disqualify us to contend with the elements. But my mind could stay itself on God, and calmly leave the event with him who rules equally upon the sea and the dry land.

"From Old Point Comfort to Norfolk, fifteen miles, our passage was in a snow-storm—a spectacle which I did by no means expect to see at this season, and so far south; but the water was now smooth, and we soon found ourselves at Norfolk, where we arrived, two hundred miles from Baltimore, at one o'clock in the afternoon.

"Union Theological Seminary, March 23.—Obtained a private conveyance, and at twelve o'clock reached the dear spot so long sought. Short as my stay must necessarily be, I felt as though I had reached *home*. None could give me a more hearty welcome, unless it should be my own dear family at A., than Dr. and Mrs. R.

"The seminary stands in a low part of the country, in a pleasant spot, surrounded on all sides by the trees of the forest, which cover it with an agreeable shade in summer. Hampden Sidney college is at a short distance north.

"March 27.—About twelve o'clock, an interesting train of reflections were awakened, by meeting the great valley-road at Salem, where eleven years ago, next June, I passed on my way to New England, with four Indian boys. I was led to review all the way in which I had been conducted by a kind Providence since that period,—

morning I went to hear the Methodist preacher, and though he is uneducated, he said many things to my liking, and I hope to my edification. In such a country as this, every friend of Jesus will rejoice that the gospel is preached, with whatever imperfections. So much is said of that dear wonder, the cross of Christ—so much of his sufferings—so much of the greatness of his salvation—of the necessity of repentance towards God, and reliance on Christ, that I must believe many will be saved. I could not but think to-day, as numbers wept while the preacher related some of the circumstances of our Saviour's crucifixion—how great is the power, the mighty power of his death! The narrative can never be told in vain. If ministers said more in their sermons on this touching theme, hearts of stone would oftener melt. I think I love the subject more than ever. Oh may I love the glorious sufferer, till I am more deeply conscious of the affection, than I ever was of social, parental, or even conjugal tenderness! I desire to be brought entirely, and forever, under the influence of supreme, all constraining, never ceasing, never languishing love to Christ. I cannot but hope that it is a growing affection in my heart. I do, at times, feel that my highest motive to exertion, is derived from that source. Oh that all I have—all I am—all I can be—may be for that dear Redeemer, and sacred through time and eternity to his cause! I desire no more for myself—for my wife—for my precious little ones—for all my friends, for the church—the ministers of the gospel—the nation—or the world—than that Christ may have all—and be everywhere, at all times, on earth and in heaven, *all*—and in all.

"Abingdon, Virginia, March 30.—It was refreshing to meet at this place Rev. T. O., a friend and relative of my dear wife. We spent the evening together, and conversed on many topics of common interest. Miss L. [a

person who was travelling in company] having now reached the place of her destination, I took leave, after trying to impress her mind with the importance of an early attention to religion.

"Hickory Valley, Sabbath, April 12.—But few Sabbaths have I spent under such circumstances as the present. Having obtained a conveyance after great trouble and delay, I left Knoxville yesterday morning, and after travelling thirty-two miles at the rate of about three miles an hour, I reached the spot where I now am. A *log-house*, with a single room for eating and sleeping, and containing at this time eight persons besides myself, does not promise very comfortable accommodations for the Sabbath. It was, however, the best that I could obtain; and at all events I was resolved that I would not travel on the Sabbath. The house had been recommended to me as the only one where I could have religious companions. The people are Methodists. The head of the family, Mr. J. Y., is nearly seventy years old; was one of the first white inhabitants of the valley in which he lives; has twelve children, all of whom are married; seventy-one grandchildren, and five great-grandchildren. He relates that he was born in Ireland in 1763, came to America as a soldier in general Burgoyne's army, and was included in the surrender at Saratoga. After that event, he joined the Americans, and came to this part of the country, where he took up his residence after the war. His wife is an American, but is now very infirm.

"The people treated me kindly, but it was hard to think of spending the Sabbath in such circumscribed circumstances. I made known my character as a minister, and requested that arrangements should be made for preaching. After prayer, I retired to rest, and slept comfortably. Most of the day has been spent in efforts to instruct the people. After prayer, I began to read tracts

and to remark upon them. Never did I find the little preachers of greater service. I gave away several of them, and had the satisfaction of directing the attention of those about me in this manner, from common topics to profitable meditation. After reading the Barren Fig Tree, one said, that is a '*nice piece*'—the old man exclaimed, 'Now how that man's cutting down that tree, and the minister's coming to him, was to show him that he was the very one.' All appeared pleased and instructed. At twelve o'clock, I preached to about thirty persons, old and young. My text was 1 Timothy i. 15. I was heard with attention and apparent feeling. But I never preached to minds or persons more uncultivated and uncivilized. I was told that a sermon had not been preached in the neighborhood for six months or more. A sermon is a rare thing among them. I could not but think that God had brought me into this situation, that I might have an example of one of the most destitute portions of the western country, and see for myself the pressing necessity for effort to supply the people with instruction. Neither secular school or Sabbath school is in operation among them.

"For a closet, I repaired to the woods, and rarely have I enjoyed one with a greater relish. The Lord made me forget my solitude, and inspired me with more than ordinary desire to say or do something that might be useful to these poor souls. My very heart was moved. I pitied them, and prayed for them, but fear they will sink forever beneath the shadow of death which rests upon them. Peter Griffin, a free colored man, who is taking me to Kentucky, appeared somewhat affected by my conversation.

"One instance of singular geological formation occurs, on a ridge six miles east of Barbourville, and two miles west of an inn. It is a rock of sand-stone, situated near

the road, upon an eminence, of small dimensions and of very regular shape. The rock consists of *layers* of free-stone, placed upon each other in the same manner as the rocks of this region usually are. It stands by itself, is from thirty to forty feet in circumference, and twelve or fourteen feet high. No other rocks rise above the surface in the vicinity, although the whole country is underlaid with sand-stone. The inhabitants call it the *standing rock*, though from its resemblance to some of the works of art, I was disposed to call it the monumental rock. The hill on which it stands is covered with forest trees of the original or native growth. The principal streams I have crossed upon my tour through the wilderness, thus far, are the rivers Powell and Cumberland. The latter falls perpendicularly sixty feet, not far from Williamsburg.

"My tour from Knoxville has been as prosperous as I could have anticipated. The weather has been unpleasant, from the long continued rains which have drenched the country. The roads, bad enough at best, have been in a shocking state, full of stones or mud, very mountainous and uneven, and exceedingly broken and rough.

"Emigrants are passing nearly all the while on the road, from North and South Carolina and from Tennessee, into Ohio, Indiana, or Illinois. I passed several wagons. The custom is to *encamp* in the woods, near a stream of water, every night. The families removing cook their own food, and sleep at night in the wagon, or on the ground, let the weather be what it may.

"Having supplied myself with a large number of tracts, I distributed them nearly all the way; and never did people need them more. May the Lord add his blessing, and make each tract a messenger to some soul.

"April 25.—This has been another trial of my determination not to travel on the Sabbath. My wish would

have been to have spent the day at Danville, and indeed I had not yet entirely finished my inquiries. I had been told that the stage-coach proprietor would undoubtedly allow the coach to remain over Sabbath at Danville, if I wished, especially as the mail was not required on that day; but in the afternoon, I learned from the proprietor himself, that he should go through on the Sabbath to Harrodsburg, and I made up my mind as I did, leaving my testimony behind me, against the growing sin of travelling on God's holy day. Hitherto, the Lord hath helped me. I trust that my faith in him is waxing stronger. Never yet have I regretted any sacrifice which it may have cost me to 'remember the Sabbath day.'"

Mr. Cornelius reached Andover in safety, on the 18th of May. In the same month, the anniversary of the society was celebrated in Boston. From the report, a few paragraphs are taken.

"There is perhaps no better way of exhibiting the growth of the society, than by comparing the number of new applicants received under patronage, in successive years. No young man can be a successful candidate for patronage, who does not exhibit satisfactory evidence of respectable talents, sincere piety, and real indigence, and who is not willing to submit to a long and severe course of discipline, both of body and mind. The following enumeration embraces a period of three years.

"In the year ending May, 1827, the number of new applicants received was thirty-five; May, 1828, ninety-one; May, 1829, two hundred and two.

"What renders this view more satisfactory is, that the increase has arisen chiefly from applications by those who were *commencing* a course of study for the ministry. Three years ago the whole number of persons of this description, under patronage, was less than *thirty*. The

applications from young men in this stage, during the past year alone, were *ninety-six*. This advance, however, is not to be ascribed to any relaxation in the principles or requisitions of the society; it is owing to a deeper and more general interest in the Christian community.

"The early graves of *thirty* young men, once under the patronage of the American Education Society, who fell the victims of disease before their preparatory studies were completed, and the failure of nearly as many more to enter the ministry in consequence of a loss of health, afford melancholy proof that something should be done to render studious habits less injurious, particularly to young men who have been previously devoted to active pursuits. No method promises so effectually to guard against this evil, as a course of systematic and vigorous bodily exercise. Experiment has proved that young men may devote from *two* to *four* hours of each day to labor, either agricultural or mechanical, without retarding in the least their progress in study, and with the prospect of maintaining vigorous health, as well as of earning something to defray the necessary expenses of an education.

"The directors take great pleasure in stating, that the efforts of the young men connected with the society to assist themselves have been highly successful. The whole sum reported, as the fruit of their earnings the past year, is eight thousand seven hundred and twenty-eight dollars.

"Many other facts, of an encouraging character, might here be introduced, were it necessary. But the day for doubting has, we trust, gone by. The demand now, is for united and persevering effort to advance an object, admitted to be of transcendent importance to the successful prosecution of every other branch of benevolent enterprise. The heralds of the cross are wanted to carry

the Bible into every dark corner of the earth, and to press its truths upon the attention of men. The missionary society waits to employ a larger number of qualified preachers on the embassy of salvation, and repeats the inquiry, Whom shall we send? and who will go for us? Thousands of desolate churches look and long for pastors to break unto them the bread of life. The cause of truth, and the cause of humanity, call for advocates to enforce their claims upon the world, and gain but partial triumphs for want of them. All, all proclaim, Give us ministers of the gospel! The Spirit of God is kindling a flame of holy love in the hearts of young men, and preparing them, in great numbers, for the toils and self-denials of the ministry. But among them there are many who are destitute of the means of acquiring an education. These look to the church for help. Animated by the encouragements which they have received, they rise up in greater and greater numbers every year, and say, Here we are, send us. Shall they now be told, the pledges which have been given you cannot be redeemed? The church is unable to help you? When, we may then ask, are the accumulating millions in our country to be supplied? Must other ages of darkness intervene before the dawning millennial glory shall break? No. In God is our hope and trust. Relying on his promised aid, we will go forward. Every pledge which this society has given shall be redeemed, and every youthful disciple who has a claim on the patronage of the church shall be educated for the service of Christ. The Lord of the harvest has given the word, and great shall be the company of those who publish it. Soon the song will be heard on every hill, and be echoed through every valley—'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings

supposed better, that exercise should be taken a short period before meals, than that it should immediately follow them.

"4. The exercise used by students should be gentle, and should be protracted sufficiently to admit of their receiving the full benefit of it. It is the remark of a writer of great respectability, as well as of much experience on this subject, that 'Gentle exercise diffused through four hours, is much better adapted to a sedentary man, than a concentration of the same amount of motion within the space of one hour.'

"5. The hours of study should be arranged in such a manner, as not to hinder, but to encourage exercise; in other words, it should hold a *prominent* instead of a secondary place, in the distribution of time. A great mistake has, I apprehend, been committed, in regard to this point, by students and by the instructors and overseers of seminaries of learning. The best and much the largest portion of time has been allotted to other objects; so that exercise has been either neglected entirely, or very imperfectly attended to.

"6. Exercise adapted to the circumstances of students should be such as may be easily and conveniently taken; and it should be, as far as practicable, pleasant to the young men themselves. The first is necessary to secure prompt attention, and the last to render the exercise permanently valuable. Where too much preparation, in regard to dress, or any other circumstance, is required, it will be found difficult to maintain punctual attendance, and if the kind of exercise adopted should be disagreeable and irksome, it cannot be performed with cheerfulness, and cannot, therefore, be so salutary in its effects as another mode might be.

"7. For the reasons which have just been mentioned, as well as for others which might be given, it is desirable

that some *variety* should be allowed in the exercise of students at different seasons of the year, and at different places and institutions.

"8. Exercise which may be rendered profitable in a *pecuniary* point of view, while it answers fully all the *other* ends of exercise, is manifestly to be preferred. The reason of this is too plain to need illustration. Every man is bound to employ his time in such a manner, as to accomplish the greatest good for himself and for others.

"9. The exercise of students should be taken in connection with a suitable diet. That there are as great mistakes in regard to the latter as the former, admits not of a question by any one who is acquainted with the subject. In vain aré all our efforts to promote health and vigor of body and mind, if this point be not attended to with care.

"The adoption of some such plan as the foregoing, seems absolutely necessary, to prevent the waste of health, and life, and usefulness, which the church of Christ has for years sustained, to the ruin of some of the fairest and brightest prospects which have opened around her.

"There is not perhaps a teacher before me, and probably not a pupil, nor a hearer, who has not met with some melancholy example of this nature, in the circle of his own acquaintance, or within the limits of his observation. It may have been a youth of many prayers, of rich endowments, and of fond hopes. The grace of God had in a remarkable manner qualified him for the difficult and arduous duties of a pastor, or a missionary among the heathen. Years had been spent in disciplining his mind, and storing it with the treasures of knowledge. His last preparations were made, and he stood ready to enter on his work. But the destroyer had marked him for his victim. Long before he completed his course of study, while he plied the midnight lamp, and urged his way with unceasing toil, he undermined his constitution,

by neglecting to take seasonable and appropriate exercise, and thus fell a prey to disease and death.

> 'So the struck eagle, stretched upon the plain,
> No more through rolling clouds to soar again,
> Viewed his *own* feather on the fatal dart,
> And wing'd the shaft that quiver'd in his heart:
> Keen were his pangs, but keener far to feel,
> He nurs'd the pinion which impell'd the steel;
> While the same plumage that had warm'd his nest,
> Drank the last life-drop of his bleeding breast.'

"The loss which in this manner has so often withered the joys of parents and instructors, and covered the church with a cloud, is frequently, perhaps I may say usually, aggravated by the fact, that young men of the strongest minds, and of the brightest promise, are the victims.

> 'Too strong the portion of celestial flame
> For its weak tenement, the fragile frame.'

"I would make my appeal to *young men*. On them it must depend, more than upon all others, whether the object which is now proposed, shall succeed or not. Where, then, I would ask, is conscience? Has it no voice that can deter the young and pious student from committing the crime of self-destruction? What, or who has given him authority to trample upon the laws which the God of nature has ordained for the preservation of a comfortable and useful existence? I have been amazed that sober and intelligent young men—and most of all that young men professing allegiance to God, should treat this subject with such absolute indifference, as is sometimes the case, and that they should survey the prospect of self-immolation without one apparent fear of future retribution. To call this neglect, imprudence, or any other name of softened import, is not enough. It is

school-room to the academy; and from the academy through each succeeding stage of their progress.—The maxim of divine wisdom will be found to apply in this, as in other branches of education. 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"Friends of human improvement, benefactors of mankind, and all who are laboring and praying for the final triumph of the kingdom of Christ, we make our appeal to you!. Let it be your aim to bring to this cause the aid of an enlightened and powerful public sentiment. The influence of this, alone, would be sufficient to render the accomplishment of the object, in such a country as ours, certain. If the opinions which have been expressed in this discourse are authorized by truth, if they are sustained and vindicated by facts, how can you render a greater service to the cause of education, and of an educated ministry, than by giving them the benefit of your united and persevering exertions? Let these opinions spread through the land; let their salutary influence be felt in every school and seminary in the nation, and unborn generations will bless the age in which they were established." *

* Manual labor schools, whatever may have been the fate of particular institutions, have, unquestionably, been of great service in eliciting the attention of scholars and others to the importance of physical education. What has been uttered and written on the subject, has been *felt*. Bodily exercise cannot now be neglected with impunity. The day is coming, when it will be considered a reproach, in all ordinary circumstances, to be obliged to submit to inquiries respecting one's health. The following points are worthy of attention in the establishment of manual labor schools. Is there an accessible market for agricultural and mechanical products? Great pecuniary advantage must not be expected from them. A successful prosecution of study, and the earning of a *competent* pecuniary support, simultaneously, are not compatible. The arrangements of a shop or farm should not be such as to engross the *chief*

The following letter has reference to the same subject.

To Mr. G. M. of Rochester, N. Y.

"*June* 21.

"My dear Sir,

"The strong interest I feel in the object which you have undertaken as principal of the 'Rochester Institute of Practical Education,' would have prompted an earlier reply to the request communicated in yours of the last month, that I would make some suggestions relative to the best mode of conducting a seminary of the above character. Although I have enjoyed some opportunities for acquiring information on this subject, I feel incompetent to do it justice, especially as I must be limited to the short space which is afforded by a letter. A few hints are all that I can give.

"1. I would guard against promising too much at the outset. If less is accomplished than was expected, the principals and the seminary will both suffer in their reputation. Should the expectation be cherished that the products of the labor performed will be adequate to pay *board* and *tuition*, and after experiment it should be found sufficient to pay *board* only, the effect would be discouraging. Whereas, if board alone was all that was promised, and enough should be earned to pay tuition also, a great share of credit would be awarded by the public.

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attention of any portion of the students. The school should, as a general thing, be controlled by the guardians or trustees of a seminary, or some public permanent body. In cases where a boarding establishment is connected, care should be taken not to abridge the style of living so much at first, as to produce a reaction afterwards. Means both for agricultural and mechanical labor, should, if possible, be secured, though the preference is to be given to the latter. Every student should feel religiously bound to provide for himself by exercise, if no public provision is made.

"2. Let it be the object of the institution to elevate and correct public opinion, in regard to the proper standard of education, rather than to accommodate the standard of education to public opinion. There is a charm in the word *practical*, which pleases the popular ear; but it is seriously to be doubted, whether it always conveys to the public mind the soundest ideas of a liberal and truly useful education. Some would have us abandon the classics, though the experience of more than two thousand years has proved that the study of them is eminently calculated to discipline the intellectual powers, and form the taste. Others would banish the higher branches of mathematics, although some of the ablest reasoners in the world have continued the study of them, long after they had completed their academical pursuits, on purpose to sharpen their minds, and prepare them for greater activity. If nothing is to be studied which a man will not be called upon to reduce at once to *practice*, how limited must be the range of human knowledge, and how small the attainments of any single man!

"3. Let great care be taken to render physical exercise and manual labor subservient to intellectual and moral culture. The mind must never be made second to the body. *Scholarship* of the highest order should be aimed at in all institutions where labor is combined with study. It will be enough to ruin the whole system, if it is found to make but poor scholars. I am firmly persuaded that no such result is necessary; on the contrary, I believe it the best way to make sound scholars, and I feel a very great desire to have it proved by *facts upon facts*.

"4. It is extremely important that nothing be done to injure the influence, or impair the reputation, of colleges and theological seminaries. Pious young men must not be diverted from them, unless we wish to leave them to corruption and ruin. These institutions have been

had done in preceding years, and he longed to go somewhere, and begin his life anew. He wished to maintain and promote Christianity and its institutions, with as much earnestness as he had formerly upheld infidelity. It was this desire which first directed his thoughts to the western part of the country. That part of Ohio which is called the 'Western Reserve' was about this time disposed of by the State of Connecticut. In connection with one of his neighbors, Mr. H. purchased the township, in which he now lives, and which has since been called Hudson. The town already contains more than one hundred families, two meeting-houses, five school-houses, and is the seat of the Western Reserve college. In 1799, when Mr. H. made his way, with only one companion, to the Reserve, he was several days searching for the boundary of the town before he could find it. Now he beholds a flourishing village, containing institutions of learning and religion, with an industrious and enterprising community around him. All the work of only thirty years.

"Niagara Falls.—The grandeur and sublimity of this scenery, is above all description. It must be *felt* in order to be comprehended; and to be felt as it should be, it must be seen. A river of two thousand miles, after having expanded itself into a chain of vast inland seas, seeks an outlet through a ledge of solid strata of limestone rocks, and is precipitated one hundred and sixty-five feet, in a single fall of perpendicular height into the abyss below. Dr. Dwight estimates that eighty-five millions of tons of water pass over the falls in an hour.

"The following are some of the beauties which struck my eye on first beholding the falls, as especially worthy of notice. First, the water preserved the emerald hue of the lake, and exhibits at the centre of the *horse-shoe*, the most beautiful green, in contrast with the whitest foam and

mist. It is a perfect transparency, frosted with snowy whiteness.—Second, in some places, the water, as it is precipitated, preserves its liquid state, for twenty or thirty feet, and has all the brilliancy of an icebound forest when the sun shines upon it in winter. It then passes from a liquid state into the whitest foam and mist. This constant change of the falling mass from fluid to foam and mist, is what no human hand can paint.—Third, the falling water, after it has become greatly attenuated, meets a resisting atmosphere, which lifts it up, and gives it all the elegance of the most splendid drapery.—Fourth, the ascending mist, as it is driven down the river, falls in perpendicular lines, like rain descending from the clouds: when seen through the trees, in passing around Goat island, it is very picturesque.—Fifth, for several miles before reaching the falls, the place is indicated by white mist, which rises like smoke into clouds above.

"Four or five views of the falls were particularly noticed. First, the table rock. This was the point from which I had my first view of the abyss, immediately at the foot of the *horse-shoe*. The horizontal strata of limestone which forms the banks of the river below the falls, and the bed above, project some way over the abyss, and give the observer a most commanding view of the cascade around the whole circle of the *horse-shoe*, on the Canada side, with the perpendicular cliffs of Goat island, and the fall beyond on the American side. One fourth of an acre of the solid rock was precipitated into the river the last year from this point, and another smaller section is beginning to show a chasm of several inches in diameter, the course of which may be traced for a great distance down the precipice. There is a passage under the sheet of water at the table rock, by which visitors are conducted many yards amid the rush of waters, striking with the vehemence of a hurricane, and covering every surrounding object with

the densest rain, while the roar of the cataract drowns every voice but its own. I exchanged my usual dress for an oiled cloak and hat, and followed my guide to the spot called termination-rock. The wind occasioned by the rush of the water was so violent that I could scarcely stand or breathe at some moments. The whole scene was awfully terrific, especially when I raised my eye upwards, and saw the river rolling over vast projecting rocks, one hundred feet above me. The mist was so dense in the rear of the cataract, where I stood, that the view was somewhat obscured, and consequently more terrific and sublime. I returned as thoroughly drenched as though I had been plunged into the river.—Second, there is another fine view of the falls from the Canada side, from the top of the hill at the ferry.—Third, another eminently beautiful view is half way up the stairs on the American side.—Fourth, another, and indeed four or five views, from different points on Goat island. Some of them are little if at all inferior to that from table rock.—Fifth, another good view of the falls may also be taken on the American side, two miles below, not far from the whirlpool, where is another great curiosity, especially taken in connection with the rapids above it. A most brilliant rainbow is seen in a clear day, with different degrees of altitude, according to circumstances. Sometimes it forms a complete arch, springing up to heaven, with its ends resting on the white and boiling waves below. The tremendous cataract, when beheld in connection with this splendid bow, can scarcely fail to suggest to the devout mind, the subject of ruin and redemption. It was my privilege also to behold a beautiful lunar bow from the light of a nearly full moon.

"A walk around Goat island, presents one of the grandest scenes which I ever beheld. The variety is great, and the view of the rapids pre-eminently fine. The

island extends nearly to the head of the rapids, and gently divides the waters, which soon after dash and foam in dreadful violence.

"A visit to Niagara is suited to lead the mind of a beholder up to God, and it may therefore be rendered a means of sanctification. I have seldom, if ever, spent an hour in devotion with more solemn awe and delight, and the descriptions of God and his works in the Bible, have never seemed so grand, as when I repaired one morning before breakfast to the *stair-case* on the American side, for my morning devotions. 'And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.' I read this and other passages with indescribable awe and delight. I listened while God seemed to speak through the thunderings of the great cataract before me. Surely 'great is our Lord, and of great power. His understanding is infinite.' The 148th Psalm is unspeakably grand and beautiful, read at the foot of such a cataract. Still more so if read in the night season, during a lonely walk around Goat island, when every thing is hushed into silence, as if to hear the fall of waters echo the praises of the Almighty, in a deeper and more awful voice, while the full moon and twinkling stars look down from the cloudless sky and join in the solemn chorus which earth and heaven are sending up to their Creator. 'Praise ye the Lord from the heavens; praise him in the heights. Praise him sun and moon; praise him all ye stars of light. Praise him ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord, for he commanded and they were created.' When the mind has been raised by such sublime passages, and the glorious exhibition of divine power made visible to the eye at the foot of Niagara, to some just conceptions of God, every other portion of

Scripture is read with corresponding emotion. The wrath of God against the impenitent appears more terrible, his love and condescension in sending his Son into the world more amazing, and the invitations of his mercy more melting. All this is because the mind is raised above the low and grovelling scenes of time, and made to entertain some faint views of what God is. What then must be the emotions which will be awakened in view of a dissolving world; when the Lord of heaven and earth 'shall come in the clouds of heaven, to be glorified in his saints, and to be admired in all them that believe?'

"The monument of general Brock, at Queenstown, Upper Canada, is an interesting object. The view of the surrounding country, from the top of the pillar—one hundred and twenty-six feet high—is perhaps the finest in all this part of the country. The river Niagara leaves the rocky strata, through which it has for ages been wearing a passage, and its dark and deep green waters wind through a beautiful plain, ten miles broad, to lake Ontario, which is of course visible. Forts George, York, &c. are seen in the distance. May peace long bind together those who dwell on its opposing shores, and never again may its pure waters be reddened by their blood!"

In the autumn of 1829, the seat of operations of the Education Society was removed from Andover to Boston. Mr. Cornelius accordingly took up his residence in the latter place. For several months, he supplied the pulpit of the Salem-street Congregational church, then vacant. He engaged with great ability and faithfulness, in preaching, and to some extent in pastoral labor; and his efforts were accompanied with the influence of the Holy Spirit. An interesting revival of religion occurred, and many individuals became deeply solicitous for their eternal welfare.

Some miscellaneous letters are here copied.

"*Boston, February*, 1830.

"Very dear Brother,

"Your last letter has created not a little sensation in my mind, as well as in the minds of others. It would seem as if the affairs of the Branch are far from being settled. I confess I almost dread to open a communication from you, lest it should tell of some new gale in that stormy sea. God in his providence has undoubtedly an important design to answer by these movements. I pray that none of us may be left to mistake what it is. The whole country is heaving with jealousy. What we see in the political condition of our national legislature is more prominent, but the same spirit is dividing the strength and embarrassing the efforts of the religious community. It becomes us all at such a time to be humble, to be much in prayer, and to cultivate the spirit of meekness, the spirit of wisdom, and of a sound mind. In deciding what course the American Education Society shall take, in these circumstances, the friends of an educated and pious ministry have need of all the light which can be obtained from earth and heaven. I feel exceedingly incompetent myself to devise and mature measures, that will be followed with all the success which the wants of the nation and of the world demand. If I am not deceived, we are called upon in providence to discuss principles, and to guard the church against irretrievable evils. The question .whether the plan of voluntary associations shall be given up, or maintained; whether the ministry shall be associated with a system of premature pauperism, and its rising sons be schooled in the effeminacy of early habits of dependence on charity; and whether the forces of the church shall be concentrated, or broken up into a great number of petty

divisions;—these are questions, which it seems to me must be settled, before the managers of our benevolent societies can see their way unobstructed. There must be more light shed on the public mind. We greatly need a number of able writers, who shall devote their time and talents almost exclusively to this object. The cause of voluntary associations is suffering exceedingly, for want of more public discussion by competent advocates. I agree with you fully, that *voluntary effort*, springing directly from love to God and to the souls of men, is to be the effectual means of converting the world; and that ecclesiastical authority is not the instrument to which God is pointing us. It is no less clear to my mind, that if we are to raise up ministers, who shall be at all suited to the demand of the age, they must be in a great degree, *self-taught men*. At any rate, such, and such only, are fit to answer the ends of voluntary associations. That the friends of this mode of organization should be of one heart and of one mind, that they should act in concert, cherish confidence in each other, and in all cases where they can do it, bring their wisdom and their strength to a *focus*, is, I suppose, equally plain."

"*Boston, February*, 1830.

"My dear Brother,

"It is one source of my dissatisfaction with myself, that I either have not energy enough, or system enough, to accomplish all which I am expected to perform. For five months past I have been in a constant hurry, ready to be overwhelmed with the accumulating wave of business which rolls continually behind me. I should not trouble you with this apology for so long neglecting to answer your favor of December 2d, were it not on another account important, and that is, that you may more readily

believe me when I assure you that I know how to feel for a brother who has enlisted in a great and difficult enterprise, with nearly every care resting upon his own shoulders, with a family of almost four hundred young men to provide for every quarter, and the labor and care of a periodical journal, and the management of frequent public discussions, and the nameless items of business and correspondence which such an undertaking brings along with every day. Any man, or any two or three men, might cry out, 'Who is sufficient for these things?' The American Education Society feels the pressure of the times.

"When I have thought of the difficulties and the heavy trials which are to be met and borne successfully, before the objects of the society can possibly be accomplished, I have been ready to shrink back, and to say, 'Lord, I pray thee have me excused.' But one look at the wants of millions of perishing sinners, and at the rapid growth of our own country, in numbers, vices, and errors, hushes the murmurs of my complaining heart, and impels me to new effort. I have rarely been more happily instructed or admonished on this subject, than I was the other day by Mr. L., of Maine, who called to converse with me respecting the seminary at Bangor. 'Some persons,' said he, 'are for "putting back;" but I say, No, no!—ahead, ahead, as long as possible!—back never!—and when I can go no further, I will go *down*, all standing, with my flag nailed to the mast.' This, thought I, is the way to conquer the elements, and it is the way to conquer sin and the devil. 'Let all the friends of the cause,' said Mr. L., a southern editor, when asked *how* a certain difficult work could be done, '*go to work, keep to work, hold on, and never give up.*' This spirit, with corresponding effort, will save the western

country. It will raise up institutions, that will be the joy of future generations. You may [illegible] to enter the *moral wilderness*, to [illegible] and prepare the fields for cultivation. [illegible] your labors, and reap the harvest [illegible] joined the company of pioneers, [illegible] have been honored by the Lord Jesus [illegible] to lay foundations. Such were apostles [illegible] ers of the sixteenth century. Such were [illegible] Schwartz, and Vanderkemp, and M[illegible] Ashmun. Such are a multitude of living [illegible] Lord Jesus, who, in this day of [illegible] burden and heat of the day.

"You will perhaps say, 'This is all very [illegible] brother Cornelius knows that this is not a direct answer to my question, Will the eastern States [illegible] aware that I have not given you a direct [illegible] reason is, that my experience teaches me that the only way of doing any thing to promote a great [illegible] *try*, and if unsuccessful *to try again*, and again; and if one plan fails, to resort to another, and to keep on [illegible] the work is done. This is the best, and in fact the only answer, which I feel justified in giving. You [illegible] certainly be accomplished. And I need not say it is worthy of any effort. Sooner than it shall fail, the protestants of all Europe should be implored to help in securing the perpetuity and triumph of protestant principles in the valley of the Mississippi. New York is the best able now of any city in the Union to give funds: and when a good beginning has been made in the western country, and the motion has been seconded at New York, other cities will very generally respond, 'Aye, aye,' to your solicitations. ***But, brother, victory or death.*** This must be your motto.

"With a full heart, yours."

"*Boston, February* 12, 1830.

"My young Friend,

"The relation which you hold to the church, in consequence of having been received under the patronage of the American Education Society, is one of peculiar interest. As no office on earth is more important, or more sacred, than that of an ambassador of the Lord Jesus, so it is fairly presumed by the world, as well as by Christians, that all who are looking forward to that holy office, will exhibit no common evidence of piety, and of their resolution to lead a sober and godly life. Pre-eminently is this supposed, when a young man is taken from indigence, and perhaps obscurity, and educated publicly by means of the funds of the church. I cannot doubt that to all these sentiments your heart gives a ready response. You have felt impressed with your obligation to live a life of more than common sobriety, diligence, humility, and self-denial.

"It is with pain that the information has been received from a highly respected friend, both of yourself and of the American Education Society, that your conduct in the place where you reside, is not such as to do honor to the religion of Christ. To such a degree is this the fact, that you have been the occasion of prejudicing the public mind against the cause of the education society. The defects in your character which have produced this result, are represented to be, a want of application, a fondness for the society of young ladies, an apparent vanity of personal accomplishments, a passion for dress, and sometimes a degree of levity which is inconsistent with the sacredness of your destined object.

"Now, my beloved young friend, for such I regard you, although I have not had the pleasure of a personal acquaintance, you cannot but be sensible that these are serious defects, and if not corrected that they will defeat

all the hopes which have been cherished of your future usefulness. They will, I trust, receive your immediate and most devout consideration. You do not wish to hinder the usefulness of the American Education Society. You cannot desire to heap reproach upon its sacred designs, nor to increase the load, already great, of care and difficulty which it is compelled to sustain. Let me then entreat you to devote a day to fasting and prayer on account of these painful subjects. Go to your Saviour, and ask if you have not wounded him in the house of his friends, and let your future diligence, humility, self-denial, and retiring habits, prove to all around you, that you are deeply thoughtful, and fully sensible of the mistakes and improprieties of your former mode of life. I have written very plainly, because I love you, and because I love the object to which you are destined. I shall be happy to hear from you. In the mean time believe me to be, with sincere friendship, Yours."

"*Boston, Feb.* 13, 1830.

"My dear Brother,

"Your favor of the 8th has been received. I regret with you, that those who ought to unite in opposing the common enemy, should be divided in council and in effort. The signs of the times for a year past have been ominous of evil to our country. Political jealousy kindles up a thousand bad passions in different parts of the United States, and these transfer themselves into the religious movements of the church. As the population of the country increases, the elements of discord and irreligion increase. If such commotions can exist among twelve millions, what are we to expect from the unsanctified feelings of the mighty mass of population that will spread over the land twenty, thirty, and forty years hence! May you and I, ere that time, if it be the Lord's

will, rest together in a country where the wicked cease from troubling.

"In the present posture of our religious operations, I know of nothing more important than that we be filled with the spirit of Jesus Christ. Let our object be such as we are firmly persuaded he approves. Let our exertions to promote it be made with the temper of the gospel, and let all the weapons of our warfare be spiritual, and the gates of hell will not prevail against us.

"It is cause of grief, rather than fear, that our brethren labor so industriously to inflame the public mind. If we have done any thing for which we deserve to die, I refuse not, for one, to submit to public reprobation; but if we have honestly, as well as earnestly, sought the good of our Redeemer's name, he will in due time plead our cause for us."

To the Rev. Dr. Griffin.

"*Boston, March* 5, 1830.

"Rev. and dear Sir,

"I write to you as to a father. The interest you feel for poor and pious young men, is parental. You have long watched and prayed, and I doubt not wept, over the wants of our country and world; and you have felt that Christians must wake up in earnest, or millions more must perish, for whom the Son of God shed his blood. O, my dear sir, I am almost 'suffocated with emotion' when I estimate the moral power of this continent, and see the struggle which is beginning to be made by the powers of darkness, to seize it for the present and for all future time. How shall their designs be defeated? I know what you will answer. Raise up and send forth an army of *five thousand* ministers of the gospel, men of God, full of faith and of the Holy Ghost. The gospel can save us, and nothing but the gospel."

"*Boston, March* 8, 1830.

"My dear Friend,

"In regard to the important inquiry which you propose concerning your own duty, my mind is not perfectly clear. Your *age* is the only reason why you should doubt about taking a thorough theological course of study, and when you reflect how very arduous is the conflict to be waged in our day, with the powers of darkness, and how much success must depend upon the completeness of our panoply, it may fairly be doubted whether in the end any thing is to be gained for the church, for a young man as old even as you are, to cut short a term of study as at present settled by the soundest experience. The best advice which I can give you is, to think well and to think maturely on the subject, pray much, and see that the motive which determines your decision finally, be one which will shine brighter and brighter, as you look at it, through each succeeding period of your future history. Let it be your aim to do the most you possibly can for Christ and souls, and for this end to make every possible attainment. With my present views, I should hesitate long before I concluded to shorten my theological course, were I now a candidate for the ministry. That you may be divinely guided in all your decisions and reflections, on this and every other subject connected with your future usefulness, is the earnest prayer of your sincere friend."

"*Boston, April* 8, 1830.

"My dear Sir,

"It is my decided opinion, that in order to raise the Burr seminary to respectability and to the highest degree of usefulness, so far as concerns the education of men for the ministry, it is not only expedient, but necessary, to confine it to the simple object of fitting young men

for college. Public opinion has declared most fully on the side of a thorough and liberal course of education for the ministry. Those institutions which set out upon a different plan, have been compelled to change and conform to the model of the highest and most liberal standards of education. Witness Bangor seminary, Maryville seminary in Tennessee, and the Lane seminary in Ohio. Even those denominations, which, till recently were content with an uneducated ministry, are establishing institutions for the liberal education of their public teachers.

"The age is an age of light. Error and infidelity are putting in requisition the resources and blandishments of learning, and they are not to be dislodged from their strong holds by the efforts of half-taught men. I cannot but think, that the friends of the Burr seminary will fail of their object, if they undertake so much, as to prevent them from giving young men *every advantage* which they can obtain in other academies, where a thorough classical and literary course is pursued preparatory to collegiate and professional studies. Others may indeed come in, and enjoy the benefit to some degree of the labors of the instructors, but the institution should not be formed with primary reference to the circumstances of these men. Its object should be one, and that so elevated and commanding as to attract the notice and secure the confidence and respect of the educated part of community. In no other way can the seminary maintain a successful competition with the numerous respectable academies which are scattered over New England. Instances will occur of young men too old to take the regular collegiate course, as when they happen to begin between twenty-five and thirty years of age, or at a more advanced period. These can remain a longer time in their academical course, and qualify themselves to enter a theological seminary. They

are exceptions to a general rule, and ought not to be allowed to make the rule. So strong is my conviction of the necessity of raising rather than lowering the standard of education in all our seminaries of learning, that without pretending to extraordinary foresight, I will venture to predict the ultimate failure of any academy, college, or theological seminary, in which the plan of a superficial education is adopted. The community will not long support an institution which is known to pursue such a system. Promising young men will refuse to join them, and first rate instructors cannot be prevailed upon to take charge of them. It would be as vain to expect it, as to expect men to travel on a poor road, when a much better one lies by the side of it. Besides, there is great economy in giving to every institution a specific field of labor, and providing for its cultivation in the best possible manner. The apparatus, buildings, instruction, &c., necessary for a complete course of education, cannot be obtained without heavy expenses. To attempt to bring all these into the plan of one seminary, would require a large amount of capital, and after all, its resources would fall behind the means which are already possessed by separate institutions. It is comparatively easy to institute an academy, which shall take rank with the highest and best institutions of the kind in the nation; but it is a very different matter to establish a seminary which shall possess even tolerable advantages for pursuing those studies which appropriately belong to colleges and theological seminaries.

"For these reasons, and for others which I cannot here enumerate, my own judgment is entirely against the plan of comprehending the studies which are necessary to qualify men for professional life, in so short a compass as three, four, or five years, and still more, against attempting to do this in an academy. '*Aut Cæsar, aut nihil,*' is

the true motto for New England, at least at such a time as this, so far as her literary and theological institutions are concerned. Ambition here, is lawful. It is a desire to excel, to do good upon the widest scale, and to lay foundations that shall stand."

The annual meeting of the society in 1830, was celebrated in the city of New York. Mr. Cornelius, in his report, remarks,—

"And here it may be useful to pause for a moment, and review the progress which the society has made since the commencement of its operations in 1815. It was in the summer of that year, that eight young men, whose attention had been directed to the subject by the persevering efforts of two eminently pious females in Boston, were induced to meet in the study of the late Rev. Joshua Huntington, of that city, to consider the expediency of forming an association for educating indigent young men of piety for the ministry. This small band of young men, finding the object too great to be accomplished by them alone, took measures for a general meeting of ministers and others in the vicinity. This meeting was held on the last week in July, 1815, and the resolution was taken to form the American Education Society. The first person who received patronage, was the Rev. Samuel Moseley, a missionary to the Choctaw Indians, who has since rested from his labors. He was admitted in March, 1816. Since that time one thousand and twenty-seven young men have been assisted, the natives of nearly every State and territory in the Union, and the members of from one hundred, to one hundred and fifty institutions of learning. Of these, about three hundred have been licensed to preach the gospel.

"It is one of the auspicious signs of the times, that the cause of education societies is taking strong hold of the

public mind. It is seen, and in some measure felt, that more evangelical men must be raised up to perform the work of pastors and missionaries, or the country cannot be saved from spiritual ruin, and the world cannot be evangelized. The noblest and best concerted plans of benevolence must fail, unless instruments can be furnished to carry these purposes of love into execution. From every quarter, the unceasing, the urgent demand is, *Give us men.* Thousands of destitute churches cry, *Give us pastors.* Every foreign and domestic missionary society in the nation lifts up its voice and repeats, *Give us men*, or we cannot rescue the millions who are perishing. At the same time God is pointing the church to her pious sons, whom he has endowed with competent talents and piety, and saying—Take these youth and educate them for me. The period has come when this command must be heard and obeyed. The different denominations of Christians are beginning to move. Already each has its education society of some form. Nor is it in regard to *numbers* only that a deep concern is felt. The standard of ministerial qualifications is rising. The age is one of increasing light; and it is perceived that there must be a corresponding increase of knowledge in the ministry, to keep up with it. The American Education Society hail these kindred, though independent societies, as sister institutions, which are laboring to save, and which by the blessing of God are destined to save, the land, from the scourge of superstition, infidelity, and profligacy, and to diffuse the blessing of salvation widely among men. They occupy parts of a field boundless in extent, and waving throughout with the richest harvests. Each may employ its energies, and exhaust them all in the glorious work of gathering fruit unto eternal life, without collision, or interference from the rest.

"A conflict is approaching, and is even now begun,

which will compel the friends of Christ, to forget all their minor differences, and to rally in defence of their common cause. The signs of the times are full of interest, and in some respects of ominous import. They are such as precede a struggle of the prince of darkness to regain territory lost, and to prevent further inroads upon his usurped dominions. The character of our institutions, and the extent of our country, render it certain that the combat is here to rage with peculiar violence. Such is the rapid growth of the population, such are our resources and such our spiritual desolations, that the land is sure to become an object of intense interest to good, and to bad beings. This great nation is to be Christian or infidel; virtuous or wicked; free or enslaved. The question is, which shall be its character in future ages? Look where we will, and the enemy may be seen organizing and concentrating his forces. Infidelity is sowing its poison; superstition is weaving another winding-sheet for the souls of men; and vice is binding, in adamantine chains, its countless victims. And is such a crisis the time for dividing the councils, and scattering the forces of the armies of Israel? Where is the heart that does not bleed in view of such a catastrophe, as possible? No, it must not be. The agony, and blood, and dying groans of a crucified Saviour, exclaim against it. Blessed Jesus, by thy grace and help, it shall not be! Baptized afresh with thy spirit, thy disciples shall be united, and thy church shall arise in her strength and beauty, and become the joy of the whole earth."

About this time, he wrote the following pastoral letter to the young men assisted by the society, at various institutions.

"Beloved Youth,—Next to the solicitude which is felt by a parent for his children, is the concern of enlightened

and Christian benefactors for those who are the objects of their beneficence. Especially is this the case, when the design which they are laboring to accomplish is associated with the honor of religion, and with the highest and best interests of mankind.

"The directors of the American Education Society, in common with the numerous friends and benefactors of the society in every part of the country, cherish towards you the same affectionate concern. Every step of your way to the Christian ministry is marked by the tears and prayers of thousands whose hearts have been touched with sympathy for lost men, and who are daily imploring the Lord of the harvest to send forth laborers. As they come from their closets, they direct their thoughts to you, and inquire whether your character and conduct are such as to authorize the belief that their prayers will be answered.

"It was with the hope of helping you to fulfil these expectations, by putting you in mind of your responsibleness to God and to his church, that the directors resolved, several years ago, to maintain a more direct and affectionate intercourse with those under their care, by means of personal conference, and by correspondence. The secretary of the society, who was more particularly charged with this service, has been prevented hitherto from attending to it thoroughly, by the pressure of other and indispensable duties, which have left him only a remnant of time to devote either to personal intercourse with you, or to correspondence. A division of labor has, however, been recently made, which will enable him to give in future a larger share of attention to this part of his duties. In the mean time, he seeks this opportunity, as the organ of the directors, to address you in the language of Christian plainness and affection, and to remind you—*Of what the church has a right to expect from you, in consequence of*

the peculiar relation which you hold to the religious public.

"1. The church expects of you a high degree of *personal holiness.* The obligation to be holy, is great upon those who are only *members* of the church of Christ. It is far greater upon those who are to be teachers and guides of others. How great, and how solemn, then, is your obligation to be holy, seeing that you have appealed to the church, and publicly requested that you may be devoted to the Christian ministry, and sustained by sacred funds while preparing for the work! What can be more reasonable, after such a request, than the expectation that you will keep yourselves unspotted from the world; crucify the flesh, with its affections and lusts; maintain a close walk with God; be dead to sin; and exercise a spirit of entire and supreme devotedness to the Lord Jesus Christ? To this, you are urged by the nature of the work to which you are destined. You are to enjoy the privilege of standing next to your Master in the order of his household; to serve in his immediate presence; and to become the messengers of his will, to others. Suppose, then, that Jesus Christ were again in the flesh, and that you were appointed to stand in this near relation to his person; would you dare to come into his presence with a divided heart, or an unrestrained imagination, or with a deceitful tongue? Would you for a moment think of gratifying pride and ambition; or take occasion, from the intimacy of your intercourse with the Saviour, to betray him into the hands of his enemies? What you would judge fit in such circumstances, is binding upon you now. How holy, then, ought you to be, in all manner of conversation; how circumspect; how jealous of your motives; in all things approving yourselves, as the future ministers of God,—'in much patience, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kind-

ness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand, and on the left;—as poor, yet making many rich; as having nothing, and yet possessing all things.' In this way only, can you answer a good conscience in the sight of God; in this way only, can you accomplish fully the object for which the patronage of the church is bestowed upon you. The apostles manifested this spirit, and were more than conquerors. The same spirit has triumphed over the powers of darkness in every age. Baxter, and Brainerd, and Martyn, and Mills, and Hall, and Payson, and a multitude of others of whom the world was not worthy, armed with this divine panoply, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Let this spirit, beloved youth, be in you, and you also will turn many to righteousness, and shine as the stars forever.

"2. The church has a right to expect that you will make a *thorough preparation* for the ministry. By accepting of the patronage which you enjoy, you have virtually given your pledge to do this. The character and wants of the age demand, that those who minister at the altar should be thoroughly furnished. Infidelity, superstition, and error of every kind, are entrenching themselves on the broad field of popular opinion, by means of human learning; and they are not to be dislodged from their strong holds, by miracle. A necessity is laid upon the ministers of the gospel of meeting the attack here, or, of retiring from the conflict. This is the true reason why you are advised and required, by your benefactors, to pursue a liberal course of education, for the ministry. You cannot serve your Redeemer effectually without it, in such an age as this. It may seem long to you, before you enter the field of labor; but, your services will be doubly valuable when you shall have been

fully equipped for the work, and each year which you are tempted to think lost *now*, will be a year gained *then*. The society by which you are patronized, bids you beware how you rush uncalled, or unqualified, into the vineyard of the Lord Jesus. They hope to see no one in the pulpit, who has enjoyed the benefit of their funds, until he has reached it by patient toil, and a diligent use of the means of acquiring knowledge, which are afforded in our best seminaries of learning.

"3. The church has a right to expect of you every exertion *to support yourselves*, which your situation admits. Your object is not to impose burdens. You do not wish that a single claim of humanity, or of Christian benevolence, should be sacrificed to gratify your pride, or to pamper your appetite. That you should divert to your own necessities, ever so small a portion of those pecuniary resources which might be converted easily into spiritual food for the destitute, is doubtless painful to your benevolent feelings; and is submitted to, only because you hope, one day, to render what you thus receive the means of still greater good to mankind. You will not think it unreasonable, therefore, that your benefactors should require of you self-denial, personal efforts to support yourselves, a rigid economy, and a minute accountability in the use of funds obtained from the purses, and often from the hard earnings, of others. The society, whose aid has been granted to you, would sooner do nothing, than discourage these just expectations. It is for this reason, that they have adopted the system by which appropriations are made; and they are happy in the assurance, that it is the system which most nearly corresponds with the feelings, and preferences, of a heart supremely devoted to Christ, and intent on doing the greatest amount of good, with the least expense to the church.

"We cannot close this communication, without again

reminding you, that the hopes of the church and o millions of lost souls are suspended upon you. Eminent piety, high attainments in learning, strenuous and self-denying exertions to support yourselves, and a willingness to labor in any part of the world where you may be providentially called—are the requisitions which the Lord Jesus Christ is making upon you; which his church is holding up to your constant attention; and to which, we doubt not, your own hearts and consciences have often responded in the language of assent. May the grace of God be with you, and be sufficient for you! Be often in your closets; cherish a deep sense of dependence on Christ; commune much in your thoughts with heaven; obey conscience; and listen to every whisper of the Spirit of God within you; and be assured, you *shall* renew your strength daily. The prayers of thousands for you will be answered, and the end for which you are patronized will be accomplished.

"Favored sons of the church! The period in which you are to labor is one of surpassing interest. The vision of prophets, and the prayers of ages, are hastening to their accomplishment. To you is given a place in the van of that noble army, which, under the guidance of the Captain of salvation, is to achieve the moral conquest of the world! What might not be effected by more than *five hundred* youthful soldiers of the cross, who have been training the past year for this glorious service, under the patronage of the American Education Society, if they should all make good the promise of their future usefulness? Be excited, then, dear youth, to double diligence. It is now too late to escape from your responsible situation. You are made a spectacle to God, to angels, and to men! As you shall prove true, or faithless, triumph or defeat will attend the cause of Christ; this society will flourish, or decay; and heaven or hell will exult."

Mr. Cornelius occupied the summer and autumn of 1830, in various duties at home and abroad. In the course of this period, and in the early part of 1831, he visited many portions of New England and New York.

"*Boston, Feb.* 3, 1831.

"On the topics suitable to be discussed in sermons for such an agency, I would drop a remark. There are two classes of sermons which may be used with advantage; one may be denominated *statistical*, and the other, for want of a better word, I would call *didactic*, or doctrinal. Of the first class, I have supposed the following subjects would be appropriate: America threatened with spiritual famine,—the moral power of America,—the present period a great moral crisis of the world,—laborers for the harvest. Of the other class, the following may serve as examples: Influence of the Christian ministry upon the interests of education,—civil liberty,—social happiness and salvation of a community,—the preaching of the gospel God's appointed means of salvation,—the worth of the soul,—love to Christ, &c.

"It would be well, I think, for you to have two of each kind, and such as you might preach in a revival of religion. I have known instances of awakening and conversion, by hearing the occasional sermons which have been thus prepared by agents. By getting your own heart most thoroughly imbued with the love of Christ and souls, and showing yourself deeply concerned for human salvation, you will make a strong appeal to the conscience and heart of all who hear you."

"*Boston, Feb.* 8, 1831.

"I cannot close my letter, beloved brother, without expressing my deep sympathy in your present trials and those of our missionary brethren in the Cherokee nation, which

you are called to endure in common with the greatly oppressed and afflicted people among whom you dwell. It seems by your late communication, and what we learn from Georgia, that the white residents are to be put to the trial of their integrity first, and if they stand at their post, to be made the victims of legislative and judicial proscription. A prison, my dear brother, is a cold and dreary abode; but if you are sent there, I verily believe that the God of Daniel, of Paul, of Bunyan, and a multitude of other holy confessors and martyrs, will go with you and cause your consolation in Christ to abound, and your influence to be augmented. As citizens of other States, you are doubtless entitled to the protection of your country, and may yet have a redress of grievances from her supreme tribunal, even should you for a time be unrighteously imprisoned. But be that as it may, you are under the protection of a greater Power, who has said, 'Vengeance is mine, I will repay.' If the world is to be converted to Christ, we must have persecution, and perhaps death; and it becomes all who would be faithful in an enterprise of this nature, to be prepared for any hardship, and for any suffering.

"Many hearts here feel deeply for you, and I trust many prayers are offered for you. It seems to be the opinion of most men with whom I have conversed, that you cannot retreat, with safety to the cause of the suffering Indians; and this, I must confess, appears to me, after reflection, to be the only correct opinion.

"You have a commission from Christ to evangelize the poor natives of the forest among whom you dwell. Can you any more abandon that work, than the primitive ministers could abandon theirs, when sent forth to *disciple* all nations? For the sake of avoiding persecution, you may, if you think proper, remove from one part of your field of labor to another, and thereby elude an unrighteous

search, as the ancient missionaries were directed to flee from one city of Palestine to another; but I see not how you can run away from your work, or purchase liberty to pursue it at the expense of a good conscience. Perhaps it is the will of God, to make use of you and your brethren to arouse the sleeping conscience of the nation to the iniquity which is practised toward the Indians. Rest assured, brother, if you go to prison you carry with you ten thousand prayers, and the sympathies of the church of God throughout the world. May you yet be protected by the arm of the Almighty, and the evil which you fear be averted. But if it must come, keep a conscience void of offence towards God and man, and fear nothing. If you suffer for righteousness' sake, great shall be your reward in heaven."

"*Boston, March* 12, 1831.

"Very dear Sir,

"The subject which is mentioned in your esteemed favor of the first instant, is one upon which I have long and anxiously reflected. As yet, I confess I have found no substitute for the employment of special agents for benevolent purposes. I know of not a single national society which would not have utterly failed to meet its pecuniary engagements without them.

"1. They are in many instances the only effectual instruments of awakening attention to the wants of benevolent societies. It was an old remark of Dr. Dwight, respecting the appropriate business of ministers, that instruction is their first object, and impression the next. I have applied the remark to benevolent societies. It is their business to diffuse information, for one thing—but a greater duty still is to impress that information upon the public mind so deeply, that the people will be roused to do something, as well as to feel that something ought to be

done. For this purpose, the press alone bears no comparison with the living voice. The best circular which Dr. Worcester ever wrote, did not accomplish half so much as the labors of a single agent, employed in raising funds, about the same time. An intelligent, devoted, and at the same time prudent agent, who goes through a State, will aid the cause for which he toils in many ways, particularly in removing prejudices and making explanations, which the press can never entirely accomplish.

"2. Every experiment which has yet been made on an extended scale, to supersede the labor of agents, has failed. The experiments have, I am aware, been few, and it would be unwise to deduce a very strong conclusion from them; but so far as they exhibit any evidence, they show, I think, that the labor of agents is at present indispensable. The Board of Foreign Missions last year employed very few agents, and they have employed an unusually small number for several years past. What has been the result? Notwithstanding they have one of the most complete systems of organization which exists, their receipts the last year, instead of being as they ought to have been, twenty thousand dollars more than the year before, were twenty thousand dollars less, and at their last anniversary, the members were universally convinced that unless the Board could obtain a number of faithful agents, they would be utterly unable to carry on their operations. I could write a whole chapter of *facts* to the same purpose, derived from the history of the American Education Society. There is an error in reasoning from what the church ought to be, and not from what the church *is*. The day is coming, I think, when the spontaneous movements of the church will supply all necessary funds for doing good—but it is as clear as the light of the sun, that that day is yet future. Consequently, if we would have our

benevolent societies *go forward*, they must have agents well qualified for their work, and supremely devoted to it.

"3. The employment of able and efficient agents is the truest economy. I know a society which became exceedingly embarrassed in its operations, and was well-nigh extinct. Requiring large funds, it was apparent from the experience of the past, that it must ere long cease to move with vigor if it waited for the spontaneous aid that might happen to be sent to its treasury. An agent was employed for three months. He collected for the society in that time, *fifty thousand dollars*, at an expense of *one hundred and fifty dollars!* The society was resuscitated, and has been vigorous ever since. What now if some one should say it was not good economy, to lay out one hundred and fifty dollars for an agent! would even a *miser* believe him? I know much has been said against employing agents because it is expensive. I admit that some agents are dear helpers, and I would vote to get rid of them as soon as any man. But in regard to those who are manifestly fitted for the work, I say unhesitatingly, that if a large society, having heavy pecuniary wants, and aiming at the accomplishment of a great object, is too poor to employ agents, it is, *a fortiori*, in my opinion, too poor to do without them. Good agents will collect money according to the nature of their object, and the ability of those whom they visit, from two thousand to twenty thousand dollars in a year; while it will cost from four hundred to one thousand dollars to support them, on an average; it may be less. I speak of agents employed to visit the churches and to collect funds. The common salary of a single agent is eight dollars a week, and necessary travelling expenses. At least this is given by the Board of Foreign Missions, and by the American Education Society.

"4. Without agents the community cannot be fully and systematically organized. No two counties will act alike

without being moved by a common instrument, and that is usually an agent. In regard to amalgamating all objects into one system or plan, I have but little confidence. I have seen it tried over and over again. If Christians were every where like Paul, or the primitive Christians, who held all things in common, such a plan would be abundantly sufficient; but as things are, I fear it will only prove a pretext for narrow and selfish minds to excuse themselves from doing what they would otherwise do. Still I wish to see as many well-conducted experiments on this subject as possible, without damage to benevolence. I shall rejoice to see the day come, when the churches will render the labors of agents, which I know to be not the most desirable, unnecessary.

"I will conclude by saying, that the only remedy of which I can at present think for the evils growing out of the employment of agents, is to employ *better* agents, and to have such an understanding and agreement amongst those who direct our societies, that they shall not interfere with one another. Something in this last way is called for and must be attempted soon, or the churches will in many places shut the door against all. Let brethren every where speak on this subject, and a remedy will be found."

"*Boston, March* 19, 1831.

"It cannot, I think, admit of a doubt, that you are correct in the opinion that the minds of the millions who are coming forward with such unparalleled rapidity, to people the valley of the Mississippi, must be formed by the institutions of the western country. 'The *adage*—'like priest, like people,' is not more applicable in this case, than 'like schools, like people,' and I would add also, like schools, like priests. If, by the blessing of God, a thorough system of common school education can be introduced in all the

gratuitously to a large number of indigent young men, partial foundation for the purpose should be laid by special gift.

"While I have no doubt in regard to the truth and importance of your views on these topics, I doubt whether it is consistent with the constitution and object of any of the great benevolent societies, to endow such schools. The funds are given for specific purposes, and must be employed in a more direct way for their accomplishment, than by endowing *local* seminaries of learning; besides, each of these institutions holds an important place in the great machinery of benevolence, and cannot be spared from its appropriate work, without damage to the whole system of effort. At least, it is eminently so with the American Education Society. Experience has shown that these societies must not endow *local* seminaries, but simply help young men of proper character in obtaining an education in those seminaries.

"Still, the plan which you propose is entirely practicable. Christian benevolence is not weary—and the resources of the pious are not exhausted. Let the appeal be made in the same manner in which it has been for many colleges and academies, and I cannot doubt that success will crown every judicious and well directed effort to collect the requisite funds."

The last report which Mr. Cornelius prepared, was read at the anniversary of the society in Boston, in May, 1831. A few paragraphs are subjoined.

"On a review of the facts which have now been communicated, the friends of a pious and educated ministry will find new cause of gratitude. While the moral necessities of mankind lead us to wish that more, much more had been done, it is matter of joy that what has been accomplished is in advance of all that has been done in

any former year, by this, or any other education society, to raise up ministers of the gospel. Of six hundred and four young men who have been aided during the year, it has been seen that *fifty* are about to enter upon the active duties of the ministry. These will preach to more than fifty thousand souls, before they shall have rested from their labors. Nay, it is not improbable that some one of them may preach to a larger number than this, and be instrumental of bringing forward a succession of ministers and missionaries, who shall proclaim the glad tidings of salvation to hundreds of thousands, after he is dead.

"If the history of the society from its organization to the present time be considered, the reasons for encouragement which have been mentioned, will come home to the heart with augmented force. The summary which follows, is not so complete as might be wished, owing to the extreme difficulty of obtaining recent and accurate information respecting the destination of so large a number of young men, scattered over the whole country; yet it shows that those who commenced this enterprise, and those who have sustained it, are favored instruments of good to the church. The first appropriations from the treasury, were made in March, 1816. Since that period, there have been assisted to a greater or less extent, twelve hundred and four young men. This number may be distributed into the following classes:—Licensed to preach the gospel, of whom sixteen are foreign missionaries, four hundred; now under patronage, exclusive of licentiates, about five hundred and thirty-six; temporarily employed as teachers, but with the ministry in view, sixty-five; permanently employed as professors or instructors, twenty-one; died, forty; failed for want of health, twenty-five; unqualified candidates, most of whom were dropped by the society after trial, forty-three; entered other professions, for various reasons, nineteen; number from whom no recent information has been received, fifty-five.

"Thus it appears, that, from among those who have been assisted by this society, the church has already received *four hundred* ministers of the gospel. This is more than the whole number of evangelical ministers, of the Congregational denomination, in Massachusetts; it is double the number of such ministers in Connecticut; and it is more than four fifths of the whole number of Presbyterian ministers in the State of New York. It has been ascertained that one sixth, if not one fifth, of all the students connected with theological seminaries in the United States, have been aided by this society.

"Is it, then, the ordinance of Heaven, that men shall be saved by the preaching of the gospel? Does human experience show, that the means of grace spread no further, commonly, than the voice of the living preacher is heard? And can we look on the condition of hundreds of thousands in this land, and of hundreds of millions in other lands, who are ignorant of the way of life, without deep emotion? Do we believe that the soul is immortal, and doomed, without the sanctifying influence of the gospel, to certain and irretrievable ruin? If so, how can we excuse the neglect and apathy which characterize our conduct in regard to the spiritual interests of our fellow-men? O! that the agonies of the lost might wake us from this indifference, and engage us to real earnestness in the work of human salvation! Or, if the cry of those who are past hope, be too distant to strike our dull sense with effect, would that we might be roused by the thunders of that dark cloud of wrath which is gathering over millions of living and impenitent men, and threatening every moment to burst upon them in an eternal storm! Were we to exchange situations, for one half hour, with those who have gone to hell or to heaven; or, could we enter into the feelings of the Son of God, when he poured out his blood, as a ransom for the guilty, who of us would

ministers. I have long been convinced that discoveries on this subject are yet to be made, which, to say the least, will prove of inestimable value to our newly-inhabited regions. What has already been done, in the way of uniting labor with study, in some parts of our country, proves that our plan is not chimerical. Public attention has been excited to the subject, and every experiment tends to deepen the interest which is felt. Could we now have in Missouri, or any where else, an example of one academy, college, and theological seminary, in which poor and pious young men might obtain a liberal and thorough classical and theological education, without any other help than they could obtain by their own savings, and from which they might go forth every year with a sound constitution, prepared to endure hardness as good soldiers of Jesus Christ, every such academy, college, or theological seminary, would become a *model* to hundreds of rising institutions, and would be a radiating point of intellectual and moral light, for the valley of the Mississippi, and to a great extent for the whole land. In finding our way to such a discovery, it is best to begin with an academy. 1. Because it is less expensive. 2. Because the habits of young men are there most early moulded. But let it form no part of the system, to educate men superficially, or to show that colleges and theological seminaries are useless. The truth is, we want in the church men of the best gifts, united with the best acquirements in knowledge; and no where are such men more in demand than in the western country. When my brethren in the old States talk of raising up a half-educated ministry for the west, I say, No; let all such men be kept in the eastern States, and let only our best men go west. I rejoice that your views are so thoroughly made up upon this subject."

"*Boston, July 25.*

"My much esteemed young Friend,

"It gave me very sincere pleasure to hear from you by letter the other day, and to learn that the eventful season of a college life was about to close, with so much credit and success in your case. The dangers which have proved fatal to so many, have not, I trust, reached you, or thrown a bar in your way to future usefulness. I participate strongly of the joy which your parents must feel in such an issue of your residence at college. I have *one* strong desire concerning you, and that is, that you should in this early and rapidly forming period of your life, and indeed of your existence, become a proficient in the knowledge which is life eternal. You have reached a period of maturity, my young friend, when your reason and judgment, no less than your conscience, will tell you how fit and glorious an object of love God is, how worthy of confidence, and how fully entitled to the faithful service of his creatures. From the window of that ark into which I was brought, as I was about leaving college, I now look out upon the troubled elements around me, and wonder how I should have dared ever to think of tempting such an ocean, in the frail bark of human reason. Many a one lies now wrecked on the reefs of passion, or sunk in the depths of licentiousness, or capsized by the winds of popular applause, who entered this strong sea with myself. Let me earnestly entreat you to seek shelter in the same ark, which has withstood the tempest and the storm, and conveyed millions in safety to the shores of everlasting blessedness and rest. *Resolve*, beloved youth, that wherever you go, whatever you do, you will be the follower of the Lord Jesus Christ."

To Rev. Dr. Miller, Princeton, N. J.

"We live in an age of glorious enterprise, but clearly of danger, because it is an age of great and growing

excitement. The wisdom that is from above, was never more necessary than it is now, in the management of all our benevolent operations. I am sure that there is to be a great accession to the ranks of the Christian ministry. How infinitely important is it, that it should be an accession to its moral, as well as its intellectual strength; to its holiness and humility, as well as its numbers."

Though the official pastoral labors of Mr. Cornelius ceased when he left Salem, yet he cherished the spirit of an affectionate minister of Christ—ever ready to aid his brethren, or employ his efforts in behalf of destitute and afflicted churches. His acceptable and highly useful services in the Salem-street Congregational church in Boston, have been already mentioned. In the spring of 1831, there was an interesting revival of religion in Boston. For some time previously, he was deeply awakened to the importance of prayer and of effort in behalf of his fellow-men. For a number of weeks, he attended the early morning prayer-meetings, which were held in the lecture-rooms of various churches, particularly those connected with the Pine-street church, distant more than a mile from his dwelling. He preached and performed a great amount of pastoral labor at the Pine-street church, for about three months, and was so happy as to be the instrument of the hopeful conversion of fifty or sixty individuals. His sermons were of the most pungent and awakening character. In the opinion of all, who had been for some time acquainted with him, there was a perceptible and constant advance in the power and effect of his discourses. He thus describes the scenes which he was witnessing.

"*Boston, April* 2, 1831.

"The Lord has, I trust, begun his work in this city with power. Four hundred and eighty persons were at

to procure the establishment of one hundred Sunday schools in the valley of the Mississippi. He accordingly employed an agent for one year, for this purpose. Before his death, he received a certificate from the treasurer of the Sunday School Union, signifying that he had redeemed his promise.

During the spring, he also attended the meetings of the foreign missionary associations in Boston, making use of the death of Mr. Evarts, the former secretary of the Board, as a means for exciting the friends of the cause to greater effort. From these labors abroad, "he returned to bless his house." His unwonted earnestness in prayer, his faithful admonitions, and his continual watching for the descent of spiritual blessings upon the members of his family, will never be forgotten by them.

In May, 1831, Mr. Cornelius complied with the repeated solicitations, which he had received to take the secretaryship of the Presbyterian education society, whose field of operations was now to be enlarged to its original extent, embracing nearly all the United States, except New England. It was thought by the friends of religion, in many parts of the country, that his extensive acquaintance with the Presbyterian church, its conflicting interests, and delicate relations, together with his general experience in such concerns, peculiarly qualified him for the station. The Presbyterian society was, however, still to remain in many respects connected and co-ordinate with the American society. Though he was very happy in his residence in Boston, and was strongly attached to many persons in the city, yet in obedience to the rule which he had laid down for the government of his conduct, when he first assumed the Christian profession, he accepted the appointment, and in June removed to the city of New York.

He was soon called to drink of the cup of sorrow, by the sickness of various members of his family, and by the death of a beloved inmate. These scenes of grief detached his affections more and more from earthly objects, and rapidly ripened him for that inheritance of which he was so soon to be a partaker.

CHAPTER VIII.

CHARACTER OF MR. CORNELIUS, AS A PUBLIC AGENT.

THE employment of soliciting agents for our public charities, is a subject which has recently excited considerable discussion. That there are evils connected with the system, no one pretends to deny. But that the system itself is indispensable to the progress of Christianity, is by no means a matter of doubt. Its claims upon the attention and support of the community, rest on a firm basis, while its general object is one of the highest importance, and demands an organization, in many respects, distinct from the Christian ministry, or any existing institution. It has peculiar principles, which require close study, and which a Christian pastor cannot be expected adequately to comprehend. It demands an acquaintance with human nature, theological and denominational distinctions and prejudices, as well as a minute knowledge of the particular branch of benevolent effort, which is to be advocated; such knowledge as gentlemen in any other profession will never attain. The system proceeds on the well-ascertained maxim, of the necessity of a division of labor. Were the business of benevolent agencies altogether in accordance with the employments and feelings of the stated pastor, he could not give to them that *time*, which their importance demands. It is one of the greatest

portance is certainly attended with many evils in respect to the general progress of Christian effort.

The healthful operation of the system of agencies is, however, depending upon the *character* of the agents, more than upon all other causes. In the infancy of any system or society, incompetent or improper men will be employed. But as experience is acquired, as the spirit of self-denial in Christian ministers and laymen, who ought to act as agents, is increased, and as an elevated and disinterested religion shall prevail in the church, men of the proper qualifications will be found to plead the cause of the unevangelized and dying nations. Such men are now employed in some of our principal religious charities;—men whom all the churches love, and whose annual return, they cordially welcome. Such a man pre-eminently was CORNELIUS. It might seem that he was raised up in the providence of God, at the commencement of our benevolent enterprises, as a model, to show what a public agent ought to be; as David was elevated to the throne of Israel, and Alfred to that of England, to be, for subsequent ages, the types and patterns of true royal dignity. In Mr. Cornelius, there was a remarkable assemblage of qualities, fitting him for his station.

One of the most important of these qualities was his single-mindedness. He made the impression wherever he went, that he was laboring for his Lord and Master. There was a transparency of motive which could not fail of striking the most careless observer. He had no party, or sinister, or selfish plans to subserve. He kept his eye on the conversion of all mankind to Christ. When he addressed a public audience, or solicited contributions from a private individual, or conversed with his intimate friends on his plans and purposes, an honesty and unity of intention was every where prominent. It will be readily seen that this was of primary importance

men adopt;—men who deal in harsh complaints, and illiberal comparisons, and not in the soft and winning words of encouragement. At the same time, Mr. Cornelius was not in the habit of palliating or excusing the apathy and avarice of Christians. His appeals were in a striking degree addressed to the conscience. He felt that here, as well as in the pastoral office, he was commissioned to "charge them that are rich, not to trust in uncertain riches, but to be willing to communicate, and ready to distribute." But in his severest reproofs he was affectionate. He spoke to the avaricious professor, "weeping." He considered a miserly disposition, not as a sin against himself, or the cause which he was pleading, but as a dishonor to Him, "who became poor for our sakes." Of course, when he found occasion to warn the illiberal professor, as well as to comfort the poor widow with her two mites, his admonitions were like "medicine to the bones," for they led the delinquent to that repentance "which worketh the peaceable fruits of righteousness."

One of the principal causes of his uniform success was the air of cheerfulness and hope which he threw around him. The words of some men are full of unlucky auguries, discouraging all with whom they come in contact. Their sun is always in "disastrous eclipse." Their feelings become morose, and their energies cramped. Mr. Cornelius accomplished great things because he expected great things. It was delightful to witness the glow of hope which animated his countenance, when commencing a great undertaking. It was the almost unfailing signal and precursor of success.

In enforcing his object upon the attention of people, he was willing to repeat the same arguments and facts. He had little of that vanity which leads its possessor to search for new modes of expression, and new trains of thought, at the expense of useful impression. This is probably

one of the severest sacrifices which an agent is called to make. It must be exceedingly irksome to an aspiring mind, to trace the same weary round from year to year. It operates as a chill upon an inventive fancy; and in fact it impedes the whole *intellectual* progress.

An agent will not accomplish his purposes by addressing exclusively or principally the most cultivated portion of his audience. The arguments or appeals which will reach them, would be powerless upon the mass of hearers. His time is limited to a single sermon or a single Sabbath. He cannot of course stop to portray those aspects of his subject, which are most interesting to his own mind. He must bring the *old* things out of his treasures, almost exclusively. There is, indeed, some scope for invention and variety of illustration; but in general, an agent must consent to sacrifice his own mental improvement, for the greater good of his Master's kingdom.

Mr. Cornelius never allowed himself to disparage other kindred institutions. His example and his principles, in this respect, were of the most honorable and elevated character. Some agents, whose theory is right on this subject, almost invariably run counter to it in their practice. The temptation to do thus is by no means slight. To be successful in his business, the solicitor must have elevated conceptions of its importance, and its various relations must become familiar to his mind. The cause must be frequently presented to his Saviour, in his most favored addresses at the throne of grace. It will thus acquire a sacred character, and become incorporated with his best thoughts and feelings. When he rises to present its claims, the whole field of his vision is filled, and it is a wonder, if he does not give a diminished importance to every other philanthropic plan. Mr. Cornelius was not only correct in theory, but 'he set a watch over the door of his lips.' He rarely, if ever, put himself in the attitude

of a special pleader. He had maturely weighed the bearings of the different benevolent associations, and he justly considered them as elementary and fundamental parts of one great whole. For several of them, he had given his personal exertions. To all, he was in the habit of liberally contributing of his substance, as God gave him opportunity. Each of them found him, at some period of his life, an earnest and successful advocate.

His love of the great doctrines of the gospel was not in the least diminished, by his being so long occupied on the outposts of Christianity. On these doctrines he built his hopes of eternal life. He made them the foundation of holy action. He placed the necessity of education societies, in the fact of the total depravity of man, and that no influence can recover him but that of an omnipotent Spirit, exerted through the divinely appointed means of preaching the gospel. His sermons, for various objects of charity, not only proceeded on the assumption of the truth of these doctrines, but were themselves, not unfrequently, specimens of clear doctrinal statement. His discourses did not degenerate into charity-lectures, nor terminate in the common-places of a worldly philanthropy. They were impressive exhibitions of evangelical truth. This was evidently one reason of his great success. Holy men of God loved to listen to his appeals, because they savored so much of the inspired volume. Unbelievers also were not unfrequently impressed by some casual remark in his sermons, or by some direct appeal, of the necessity of "repentance towards God and of faith in the Lord Jesus Christ." The number is not small, it is believed, who will ascribe their salvation to the instrumentality of those sermons, whose general object was to excite Christians to benevolent effort.

It is important to remark, in this connection, that he was always welcomed in towns and churches where there

by which he was surrounded. He was frequently treated with extraordinary kindness. He alluded to many instances of this sort with all the ardor of his generous spirit. When opportunities occurred, he was ever prompt to reciprocate the kindness. He sometimes wrote to members of families where he had lodged, thanking them in a particular manner for their hospitality, and inclosing some little gift or token of affection, for a beloved child. While communicating and sharing in the courtesies of friendship, he rarely forgot the religious interests of his guests. He secured the affectionate attachment of children and hired servants, so that he might produce on their minds a good religious impression. He was asked, on one occasion, if he did not think that the agents of benevolent institutions, were often very negligent in respect to conversing faithfully with the irreligious members of families, with which they occasionally sojourned? He confessed that he had overlooked this duty, and mentioned one family in particular, in which he had frequently been entertained, and to the eldest children of which he had neglected to speak with sufficient faithfulness. He said he would no longer omit such a duty. His efforts of this kind, were, in a considerable number of instances, attended with the sanctifying influence of the Holy Spirit.

It is hardly necessary to say, that *energy* was a distinguishing trait in his character. He endeavored "to do with his might whatsoever his hand found to do." If he sometimes alluded to the pressing number and nature of his duties, he was ever contriving additional means for doing good, and multiplying his personal cares and labors. He was as solicitous to forestall duty and occupation, as many others are rest and amusement. It seemed to be an abiding conviction of his mind, that he had one thing to do. To the accomplishment of that thing he directed

and generous. All willingly gave the palm of superiority to him, and rejoiced, with their whole heart, to follow such a leader. They now look back with fond remembrance, and, with eyes not unfrequently dimmed with tears, to his fraternal kindness, and to his innumerable cheering words of consolation and encouragement. "They sorrow most of all" that they are to see his noble form no more in the world.

Unimpeachable integrity in respect to the benevolent funds intrusted to his keeping, was another distinguishing trait in his character. He acted on the principle that the prosperity, if not the very existence, of the systems of benevolence, is depending on the rigid honesty of all who have the disposal of public money. Instead of subjecting himself to the charge of delinquency and carelessness, he, perhaps, erred on the other extreme. He was frequently heard to remark, that he never performed a journey of considerable length in behalf of any public object, without a sacrifice of his pecuniary interests. Examples are rarely seen, of honesty more scrupulous, of integrity further beyond the reach of suspicion, accompanied, at the same time, with great, and considering his circumstances, munificent liberality. One of his last deeds of kindness, was the presentation, from his own funds, of a copy of the Memoir of Henry Martyn, to each individual assisted by the American Education Society, during his connection with it. The number of copies comprised in the donation, amounted to nearly eight hundred.

In conclusion, it can be said, with entire freedom from exaggeration, that Mr. Cornelius had *all* the qualities of an accomplished agent and secretary. The most impartial observer of his appearance and his actions will cordially subscribe to this declaration, high as the commendation is which it implies. He possessed uncommon

CHAPTER IX.

APPOINTMENT OF MR. CORNELIUS AS CORRESPONDING SECRETARY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS—DELIBERATIONS—ACCEPTANCE OF THE APPOINTMENT—AGENCY IN BOSTON—ILLNESS—DEATH.

On the 10th of May, 1831, Jeremiah Evarts, Esq., corresponding secretary of the American Board of Commissioners for Foreign Missions, died at Charleston, South Carolina. At the annual meeting of the Board, in October following, Mr. Cornelius was chosen to fill the vacancy. The course, which he adopted at this important period of his life, was strictly in accordance with those elevated principles which had long governed him. He wrote to a friend, some weeks after the election, "Hitherto I have felt more like *praying*, than either writing or conversing. The most I can, or dare, say at present, is, that with my eyes turned to heaven, and death and the judgment before me, I am trying to ask, 'Lord, what wilt thou have me to do?' Next, I desire to have my ears open to every thing which is likely to make known *his will*. Lastly, I aim to put a seal on my lips till he permits and directs me to speak. I beg you to remember me in your prayers. It is the best proof of love,

weigh maturely, those considerations which have been, or may be urged as reasons, why I should accept the appointment. 3. I will, as in the presence of Christ, and as responsible to him, say where it appears to me, the preponderance lies, and consequently, where my obligations to Christ require me to labor."

The following are the principles, which he considered to be recognized by the word of God, and as applicable to his investigations of duty. A small part only of the texts, which he selected, are here copied.

"The Lord Jesus Christ is the sovereign and exclusive proprietor of all I possess, and of all that I can do, as a rational and accountable being. The only lawful question which I can discuss is, How can I best serve Jesus Christ? Where can I reasonably hope to do the most for his cause? If by accepting this appointment, then I am bound, by my vows to him, to accept; if by remaining where I am, then I am bound to decline. My commitments are to Him, and to Him only. 'For the love of Christ constraineth us, because we thus judge, that if one died for all, then are all dead, and that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them and rose again.' 'One is your master, even Christ.' 'Lord, what wilt thou have me to do?' Every follower of Christ is bound to regard his talents and means of influence as intrusted to him by God, for this very end, that he may serve and glorify his Creator and Redeemer. 'For who maketh thee to differ from another? and what hast thou that thou didst not receive?' Every minister and Christian is bound to do the greatest amount of good, which his situation and capacity admit. 'Go ye into all the world, and preach the gospel to every creature.' The hand of God is to be acknowledged as being in some way connected with all the events which take place in provi-

for truth, and the utterance, on all proper occasions, of our honest opinions. 'But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.' 'Contend earnestly for the faith which was once delivered unto the saints.' In deciding important questions of duty, there is danger that we shall fall into error, through the influence of corrupt affections. 'He that trusteth in his own heart, is a fool.' 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.' The only true ground of safety lies in divine guidance and teaching, and the careful study of God's word. 'O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps.' 'O send out thy light and thy truth, and let them lead me.' 'I pray that ye may be filled with the knowledge of his will in all wisdom.' Prayer is a most important means of obtaining divine teaching and direction. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.'

"Fasting is to be united with prayer, in important cases. 'Daniel set himself to seek the Lord by prayer and fasting.' Peculiar encouragement is given to social prayer. 'If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father in heaven.' Though the advice of judicious friends is to be sought, yet even the counsel of the ablest earthly advisers is not always to be relied on. 'Great men are not always wise.' Pride and self-seeking are to be most anxiously avoided. 'Seekest thou great things for thyself? seek them not.' 'Be clothed with humility; for God resisteth the proud, and giveth grace to the lowly.' 'Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you.' If duty to Christ requires it, we must not hesitate to make any personal

great importance to do no violence to conscience. 'And herein do I exercise myself, to have a conscience void of offence, towards God and towards men.' Our decision, on all questions of duty, should be made with direct and solemn reference to our final account. 'For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.' Any lower standard than this, or any course of conduct, which conscience cannot take and carry before God, with the hope of his approbation and blessing, is to be rejected. 'It is a very small thing that I should be judged of you, or of man's judgment.' 'He that judgeth me, is the Lord.' Such is the interest which God has in all works of Christian benevolence; and so intimately connected is their prosperity with his glory, that the humble inquirer, who is seeking the path of his duty in regard to them, has special reason to hope for divine guidance. And the gates of hell shall not prevail against it. 'O Lord, though our iniquities testify against us, do thou it for thy name's sake.'

"When we have, in the fear of God, and in the exercise of holy confidence in him, sought the path of our duty, and according to our best means of ascertaining the will of our divine Master have come to a decision, we may go forward, undisturbed by fear of consequences. 'Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee.' 'Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.' 'Jesus saith, If I will that he tarry till I come, what is that to thee? *Follow thou me.*' 'For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not.'"

"In a case of so much importance," he remarks in a

letter, "I may well tremble at every step, and renew my supplications, 'Lord, what wilt thou have me to do?' The heart is deceitful. The judgment is liable to be strongly biassed by corrupt affections, and by antecedent opinions or inclinations. No one can foresee all the consequences of his decisions; much less can I in the present case. Never have I felt more deeply my need of divine guidance, and of that unerring wisdom, which cometh from above. I have tried to pray much and often on the subject, and have taken special pains to induce my Christian friends to pray for me. At the same time, I have regarded it as a sacred duty, to hold my mind in a state of complete suspense respecting the final issue of the investigation, insomuch that I have been very unwilling to say, even to my nearest friends, or to anticipate myself, how it was probable the question would be decided."

In a conversation with a friend, he remarked with uncommon seriousness, "that it was a grief to him that there was so much urgency on the one side and the other, as though a great deal depended on human aid. He said it appeared very likely to him that God would show the churches, that such trust was vain; and that, ere long, he would remove him by death, and thus they will see in whose arm their strength lies."

The letters here inserted, relate to the same subject.

"*New York, Dec.* 7, 1831.

"My dear Brother,

"I am at last shut up with influenza, and know better how to sympathize with you in your affliction. My family have generally had it, and have not yet recovered. I received your letter, written the week after I left you, and read it, as you may suppose, with lively interest. I am now actually engaged in deciding the question which has for two months oppressed my mind.

I shall, if the Lord will, forward my answer early next week. May it be such as I shall review with satisfaction in my dying hour; and as the Judge of all the earth will approve, when I am put on my trial at the judgment day! The deep and fraternal interest which you, my dear friend, have taken in the subject, has created a new tie of affection, which I trust will grow stronger and stronger, forever. I have seldom been brought to feel, with a livelier sensibility, that my life is short, and that my only object should be to spend it entirely for Christ, let the field of labor be where it may. We shall soon, very soon, have finished our race, and then nothing will satisfy us but the consciousness of having lived for Christ, and for him only. I pray God that we may both live in such a manner, as ultimately to attain to that blessedness."

"*New York, Dec.* 19, 1831.

"Last week was *such* a week as I never before spent. I was oppressed with anxiety, lest I should mistake the mind of Christ; but blessed be his name, the steps pursued, conducted me at last to a decision, which my covenant vows to him approved. My guide was his most precious and unerring word, drawn out in distinct principles of action, applicable to the case. Psalm cxix. 105, never appeared so precious. And now, if I have been governed by the will of Christ, I cannot doubt that he will still prosper the education society. He, and he only, can render it a blessing under any circumstances."

On the 19th of December he communicated the following letter to the prudential committee of the board.

"Respected and dear Brethren,

"The question presented for my consideration, by the appointment which I have received as corresponding

and may our aim, like theirs, be to publish as far, and as fast, as possible, the gospel to every creature. I have attended with care to the arrangements which the committee propose for performing the duties of the secretary's department. The judgment, the experience, and the prudent zeal, of the committee, excite my full confidence, and it will be my aim as God shall give me grace to co-operate with them in all measures which they, as the representatives of the Board, and the constituted guardians of its interests, shall judge to be necessary to the highest good of the cause of missions. With my brethren and associates at the missionary rooms, it will afford me pleasure to confer on all subjects pertaining to our respective duties, and to adopt such an understanding with regard to them as will be mutually agreeable, and calculated in the highest degree, to promote the common object of our labors. Should we be unable to satisfy ourselves without further advice from the committee, it will always be our privilege, to ascertain their wishes, and to govern ourselves accordingly.

"It is my design to enter upon the duties of the office to which I have been called, so soon as the resignation of my existing duties shall have been accepted. And now, respected and dear brethren, permit me to ask a daily remembrance in your prayers, that I may be qualified for this sacred service, by an abundant supply of the spirit of Jesus Christ, and be faithful, even unto death.

"With Christian affection and respect,

"I am your servant for Jesus' sake,

"E. CORNELIUS.

"*New York, Dec.* 19, 1831."

He soon after resigned the offices which he held in connection with the American and Presbyterian Education Societies. The spirit in which he entered on his

"For the present state and prospects of the Board, I must refer you to the abstracts in the Missionary Herald for January. May the God of missions fill your heart with love, and touch your lips with celestial fire; and may you go, feeling that you are the representative of six hundred millions of souls, sinking into hell, whose imploring cry you are to catch and carry to the hearts of God's people."

On the 13th of January, 1832, Mr. Cornelius arrived in Boston, for the purpose of effecting a general arrangement of his duties, with the other secretaries of the Board, and also to perform an agency in the churches in Boston, and the neighborhood. A few extracts from his journals will show the elevated spirit and tone of his feelings. He toiled with an energy which surprised all his friends. The divine Spirit appeared to rest upon him and his labors in an extraordinary degree.

"January 22, Sabbath morning.—Preached my first missionary sermon in Park-street church, from Isa. lii. 1. Had great freedom, and used great plainness of speech. The audience was apparently very solemn, and impressions were deep. May the Lord add his permanent blessing, and cause the heathen to rejoice in the results.

"Evening.—Preached in Salem-street church, from Jer. ix. 1, 'Oh that my head were waters, and mine eyes a fountain of tears.' Sermon chiefly extemporaneous. Never had greater freedom of utterance, or depth of feeling, and the Lord seemed to make the appeal like a 'nail in a sure place.'

"January 23.—Met the ladies' and gentlemen's missionary associations of Park-street. Animated meeting, and increased subscription. Mr. B. attended and addressed the children. Mr. A. made statements to the gentlemen in the evening.

Ninth, let no one decide too hastily, that it is not his duty to go to the heathen. Question is not so much shall I *stay*, as shall I *go*. Tenth, advice. Appoint a day of fasting and prayer, and at the close of it, go to Christ and ask, 'Blessed Master, where can I do most for thee?' If you can say, 'I am willing to go to the heathen, but duty to thee requires me to stay,' then stay. Otherwise, go. He who stays, should have the same reason as he who goes, viz., that duty to Christ requires it.

"January 31.—Excessively bad walking, but attended two meetings in Bowdoin-street church. Mr. A. assisted in the evening, and Dr. B. made some very good and original remarks. One reason, he said, why primitive missions were more rapid in their results than those of modern times is, that there was no way, previous to the discovery of printing, and the establishment of schools, &c., to convert the world, but by making an onset with an army of light troops. The victory was soon won, but the devil recovered almost all in three hundred years. Now, a different plan is marked out by the providence of God. He is bringing up the heavy part of his artillery, and preparing the way, by translating and distributing the Bible, teaching mankind to read it, overthrowing tyrannical governments, &c., to obtain a decisive victory again, but it shows that he means next time to keep possession of the ground, and no more suffer the devil to repeat his triumphs. The thought is at least original and plausible. It is difficult to conceive how Christianity can keep permanent foothold, without Bibles, scholars, &c.

"February 2.—Attended ladies' association in Green-st. church. Preached in the evening to ladies' and gentlemen's associations in Essex-st. church, from Prov. xxiv. 11, 12. Had a solemn season, and spoke very directly and plainly. Mr. F. followed, and made some forcible and excellent remarks on praying for the heathen, and giving our property

while we live. 'All you leave at death,' said he, 'is lost, absolutely lost. It is not yours.' He spoke with great keenness, of those who gave to Christ as though it were a charity to him. 'What, Christ a child of charity, coming around and begging of you? Christ, Lord of this world, whose stewards ye are? What if the clerks in this city should take it into their minds that all the property in their care was their own, and should get together and propose to give a little charity to their employers and owners? Will you treat Christ thus? The case of the widow who gave all she had, shows that Christ thinks not so much of the *amount*, as the *proportion* given.' Subscription over seven hundred dollars; much in advance of last year.

"February 3. Friday before monthly concert.—Remembered my rule, and endeavored to apply it. I am about to leave the city, and return to New York, attending various missionary meetings on my way. I have preached since I arrived here nine times, attended five meetings of the prudential committee, including one to be held this evening, fourteen missionary meetings, and six other meetings. Travelled two hundred and fifty miles."

The following paper constitutes the general outlines of a sermon, which he prepared but two or three weeks before his death, and which was delivered to a number of churches in Boston. It was heard with great solemnity of feeling, and followed with happy results. As now presented, it is a rough sketch, but a very striking one.

"'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!'—Jer. ix. 1.

"As the salvation of the soul affords the greatest cause for joy, so its loss is reason for the deepest lamentation.

"The text, though it may be supposed to have some re-

spect to the temporal calamities of the Jews, relates chiefly to those spiritual and eternal miseries which their sins brought upon them. It may be regarded as a lamentation over lost souls. On this subject, good men in every age feel alike. You, my brethren, if you have hearts of Christian tenderness, and have learned to feel another's wo, will weep as Jeremiah did, when you contemplate its loss. When you look around on this congregation, and think how many there probably are, in this house, who, if they should die this moment, just as they are, would be eternally lost, and this notwithstanding all that has been done to rescue them, can you help feeling? When you count up the thousands in this city, and consider what a vast majority are living without God and without hope, and especially when you look through this nation, and remember that not one in ten of its inhabitants professes ever to have received the Saviour of lost men, does not your bursting heart seek to give vent to its sorrow in the strains which Jeremiah used, and exclaim, Oh! that my head were waters.

"No matter where this ruin takes place. It may be the ruin of a Hottentot or a slave, of an Indian or an European, of a peasant or a prince, of an ignorant man or a philosopher, it is the ruin of the *soul*, the *immortal soul*, and affords just ground for lamentation.

"How great then is the cause for lamentation when this ruin is multiplied by thousands and millions, and extended from generation to generation. Then it is that the measure of grief becomes full, and the heart is stricken with anguish. And it shall be when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings. Oh! yes, the tidings of souls lost, lost forever. This is reason enough.

"I propose to apply the text to the condition and prospects of the heathen, and to show that the loss of

souls among them is cause of the deepest lamentation to Christians, and ought to arouse them to immediate and vastly increased efforts to promote their salvation.

"But lest false hopes concerning the prospects of the heathen should repress our sympathy and paralyze our efforts, it is of the greatest importance that the truth on this subject be told, and told plainly. I remark, therefore, that there is convincing reason to conclude that the heathen perish forever.

"I know there are those who not only doubt but deny this. But who are they? With scarce an exception, they are those who doubt or deny that *any* are lost. But what are the views which the Bible gives on this most solemn subject? The principles and facts which it lays down, are few and simple. The soul that sinneth, it shall die. But the heathen have sinned. Read Romans i. Read all history. Without holiness, no man shall see the Lord. Are the heathen holy? Except ye repent, ye shall all likewise perish. Do the heathen give any evidence of true repentance? Except a man be born again, he cannot enter into the kingdom of God. The apostles considered the heathen as in a state of hopeless ruin without the gospel. For there is none other name under heaven given among men, whereby we must be saved. Neither is there salvation in any other. The Saviour did not consider their condition safe, else why command, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?

"No, brethren, the *whole* world lieth in wickedness, and without Christ, must sink into hell. I do not say that there are no exceptions. It is the appalling truth on this subject, that renders the text appropriate.

"It may be useful to state some of the grounds of this lamentation, as applied to the heathen.

"The ruin is unspeakably great. Estimate it by the

worth of only one soul. Some of the considerations which show this are, its elevated rank in creation; capacities for enjoyment and suffering; capacity for progressive happiness and wo; endless duration; price paid for its redemption. Ask the Saviour in the garden, on the cross, how much one soul is worth. Such the worth of *one* soul. Measure now its *loss*.

"But again;—this ruin, vast as it is, is extended and multiplied in regard to the heathen, almost beyond calculation. Consider their number—almost 500,000,000. All these die in thirty years. Follow them, my brethren, and ask where do they go? But this is not all. We have spoken of one generation. Sixty generations have fled since the Saviour's command was given. Oh! who can think of it without dismay! Who can compute the souls lost! The very greatness of the ruin prevents our minds from receiving distinct impressions. We must descend to particulars. Think, then, how many heathen die in one year. Were every inhabitant of the United States to be struck dead this year, it would not be as great a mortality as will take place in the heathen world this year. When you leave this house, and when you awake in the morning, when you come to the table of your Redeemer and commemorate his dying love; what if at all these seasons you had witnessed the long funeral procession—3,000—50,000—or 1,500,000 souls—and remembered that they died without the gospel? Would you not cry out in agony, 'Oh! that my head were waters, and mine eyes a fountain of tears.'

"Another ground of lamentation is, that their ruin, great as it is, is *unnecessary*. Were this city to be laid in ashes, in consequence of some great neglect to extinguish the flames when they were under control, how would it aggravate the calamity! Were a remedy known and provided for that raging pestilence which has swept

50,000,000 of human beings from the earth in ten years, how it would aggravate all our feelings! So of the heathen. A remedy is provided for them as well as for us. Christ has *tasted* death for *every* man. His blood cleanseth from *all* sin. Christ is the propitiation for our sin, and not for ours only, but for the sins of the *whole* world. Bread enough. Room enough.

"Another ground of lamentation is, that the church has this remedy in her hand, and has the necessary means of applying it; but hitherto has neglected to do it effectually. The remedy is the gospel. To spread it over the earth, nothing is wanting but the spirit of the primitive church. Where this spirit exists, all means are forthwith provided. No lack of men nor money.

"Another ground of lamentation is, that this neglect to apply the remedy is in disobedience to the command of Christ. Had the command been obeyed, what a difference in the state and prospects of millions of souls for eternity! Oh! how many had been lifting their voices before the throne of glory, who are now lifting them up in despair!

"But our lamentation cannot alter the destiny of those who have already entered on the retributions of eternity. No, the 20,000,000 who fled last year, will never be the better for our present tears. But there are other millions who are rapidly following them. Let us hasten to their relief. Shall not the churches of this favored land now come forward to this work with new energy? Shall they not now show the heathen that they are in earnest? Men are coming forward for this service in greater numbers than ever before, and more will come, if the church prays and labors. But I must not close, without reducing what is proposed to distinct heads.

"Resolve that you will live in reference to this end. Increase in holiness. Every advance you make will ben-

efit the heathen. Make conscience of informing yourself fully in respect to the wants of the heathen. Be willing to make sacrifices. Do what you can to get every man, woman, and child, to give something, at least once in a year. Pray more. Encouragements many—word of God—signs of the times—facilities—success. Motives—life short—eternity near. One thought—take care not to lose your own soul."

On Saturday, the 4th of February, he left Boston, on his return to New York. He had made arrangements to spend the Sabbath in Worcester, Massachusetts, and attend the monthly missionary concert of prayer in Hartford, Connecticut, on Monday evening. His labors in Boston had been slightly interrupted on account of illness, at several times, but no special apprehensions in regard to his health had been felt. An individual in whose family he had resided said to him, just as he was leaving the house, "Sir, is it not possible for you to remain with us till you have better health?" He answered, "I think not; my plans are formed, and I must go. I am very desirous to reach my family." "If it may be, I hope, sir, we shall have the pleasure of welcoming you and your dear family in Boston next May." "Perhaps so," he replied, "but it is my desire so to live, that if I find God is going to call me hence in one half hour, I shall have no place I shall wish to visit, no cares to settle, no friends to see." In the same spirit, he bid a final adieu to many other friends.

The weather was intensely cold, and on reaching Framingham, twenty miles from Boston, he was seized with a chill, which made him cold at his very heart. This was succeeded by a burning heat, under which his pulse soon rose to one hundred and ten strokes in a minute. He reached Worcester at night, where he re-

"I am more fit to go into my bed than to go to meeting." At meeting, he spoke only a few minutes, before he fainted, and was laid upon the *settee*, in the pulpit. After taking something to revive himself, he apologized to the audience for sitting, and went on with his address, as he sat in a chair in the pulpit. His countenance was now deadly pale, and then striped with scarlet. He spoke solemnly, but feebly, and before he finished, leaned his head upon his hand. He soon closed, and was accompanied home by doctor B. and Mr. F. P. As he passed down the aisle, his deathlike countenance and unnatural suddenness of motion filled the hearts of his friends with anxious forebodings. As soon as he reached home, he took an emetic, which operated favorably. His physician and friend left him at eleven o'clock, very comfortable, and he slept quietly until morning. To a friend, who called on Tuesday morning, he observed, that the last fifteen years of his life had been laboriously filled up; he had taken no relaxation whatever, and was sensible that his health was seriously affected, but was now resolved to take time to recruit. To a female friend, who was performing some slight office for him, on Wednesday, he said, "I feel your kindness more than I can express." He invariably received the smallest attention with expressions of gratitude. On Wednesday, Mrs. H——y took in part the care of him. She said she never saw a countenance so deeply solemn—that he smiled but once during the day, and then but a moment. Thursday, a friend, who delighted to do any thing for him, after dressing his blisters and giving him lemonade, saw he was much refreshed, which he acknowledged in these words: "How comforting are these human kindnesses! No one could have comforted me so much as you have done, this side of New York—my wife"—and his eyes were filled with tears. To the physician he remarked, "It has been

said, that it is better to wear *out* than to *rust out*. It has not been my design to throw away my life. I do not know but in my ardor, I may have been imprudent." In the course of this conversation, he quoted the remark, that a man is 'immortal as long as God has any thing for him to do.' "I wish," said he, "to live so long as God has employment for me; therefore I wish you to visit me three times a day, and invite others as you think proper, that my friends and the public may be satisfied. I wish that every means may be used for my recovery, and the event I cheerfully leave with *God*." Friday he was very weak. Saturday morning, at eleven o'clock, he had a severe spasm. As he recovered from it, he said, "Lord Jesus, receive my spirit"—probably supposing he was dying. Mr. H. said, "You have a spasm; we hope you are reviving." He replied, "As the Lord wills." In the course of Saturday, he mentioned, that Harriet Newell's physician told her she must dismiss the gloomy thoughts of death. [From this it would appear, that he was early aware of the critical state of his health.] Some one said, "You have bright prospects beyond the grave." "Yes," he replied, "where the wicked cease from troubling, and the weary are at rest." This was said with peculiar feeling and solemnity. Saturday evening, as doctor K. was sitting beside him, expecting soon to see him die, he pressed his lips to the cheek of Mr. Cornelius, when he moved his head, and returning the salutation, said, "I hope, my dear doctor, you are on the Lord's side." After the reply, he said, "This makes you doubly valuable as a physician."

About noon, it became apparent to his attendants that the disease was seating itself on his brain. He was very much excited, and the pain in his head increased to a dreadful degree. On Wednesday, he said that the noise in his head was like an *hundred steam-engines*. Yet his submissive spirit was in many things strikingly apparent.

Dr. Hawes says, "After having suffered severely from one of those violent spasms, which finally exhausted and broke down the firm framework of his soul, he called me to his bedside, and with great deliberation and calmness, said, he felt himself to be near his end. 'The impression,' said he, 'has been upon my mind for these last three days, that this is my final sickness; and I bless God that I can look forward to the change before me with composure and hope. I feel that I am a poor sinner; I need to be washed from *head to foot* in the blood of atonement—(this last was uttered with the most affecting solemnity)—but I hope I may be saved through the blood of Christ. Within the last year, and especially of late, the Lord Jesus Christ has been becoming more and more precious to my soul. I feel that I can commit my immortal all to him; and here I wish to bear my dying testimony, that I go to the judgment relying on nothing but the blood of Jesus Christ. *Without that*, I should have no hope. Tell my dear wife that I praise God, and I hope that she will praise him, that he gives me peace, and I trust a humble, thankful, penitent frame of mind, in this trying hour. Tell her not to indulge in immoderate grief, lest she sin against God. If she could see the whole glorious plan, as God sees it, she would bless his holy name for removing me now. He will take care of her, and the dear children. *I have not a doubt of it.*'

"After some messages to his children, he spoke of his other friends, calling them by name, and asking God to bless them. He spoke of the cause of missions with great tenderness and affection, and said that he had determined to write to the missionaries at the different stations, to engage them to observe the Friday, preceding the monthly concert, as a day of fasting and prayer, for higher qualifications in themselves, and a higher tone of piety in Christians throughout the world. 'The thing,'

said he, 'which now stands in the way of the conversion of the world, is the want of primitive piety, a higher standard of religious feeling and action in the church. I have hoped that if it should please God to remove me now, it will be the means of promoting his cause more among the heathen, than if my life were spared. It is needful that the church should feel more deeply her dependence upon God, and pray to him with more fervency and faith, for the advancement of his cause on earth.'

"'Send my best love to my dear brethren at the missionary rooms, and tell them to gird on the whole armor of God, and give themselves entirely to the work. It is a good work, and God will prosper it. Give my thanks to the good people in H. for their kindness to me for *Jesus' sake*, [referring to the contributions which had been made to the missionary cause, and to personal kindnesses.] Tell your own dear people from me, that they hear for eternity, —last Monday I was in the world, active, but now am dying. So it may be with any of them. Oh, if they would but realize the solemn purport of the fact that they hear for eternity, it would arouse them all from slumber, and cause them to attend, without delay, to the things that belong to their eternal peace. Tell them, oh tell them, to aim at a higher standard of piety, and to live more in devotedness to Christ and his cause. To one who is dying, there is an immeasurable disparity between the standard of piety as it now is, and as it ought to be. When one comes to die, this subject appears of infinite importance.' About this time he requested Dr. H. to give a copy of the two works which he had published to each of his children, 'and pay for them,' said he, 'with *my* money as the last present of their dying father.' Sometime on Saturday he uttered, as nearly as can be remembered, the following sentences. 'It grieves me that there is so much appearance, and so much of the reality of pride among the dear children

of God, and especially among ministers. I have felt it in myself, and desire to be humbled before God on account of it. Before the best days of the church arrive, there must be a correction of this evil, and a return to a humble, childlike and submissive spirit.' The following remark was made, says Dr. H., with awful solemnity. His words were measured as if they were the last he was to utter. His eyes at first were raised. 'I feel that God has called me to a great work. I want to have every thing done *right, strait,* just as would be pleasing to the mind of Christ, whose mind I consider the only perfect standard of right in the universe. I have long felt scruples, whether if Christ were on earth, he would approve of the distinctions which exist in the church. I refer to the honorary titles which are conferred on ministers. It is my wish that nothing that may ever come before the world with my name, may have a title appended to it.' Saturday evening, supposing that he might continue but a few hours, I said to him, remarks Dr. H., 'My dear brother, our conversation has been abundantly gratifying to my heart, and it is proper you should prepare for the change which you apprehend to be near. But there is still hope in your case. I wish you to admit to your bosom all the hope that there is, and to lie in the hands of God like a little child.' I can never forget his reply. There was an indescribable tenderness and solemnity in his voice, and manner. 'Now, brother, there is one thing more, I wish to say. If it please God to bring me thus far, and then to say, tarry thou here a while longer, or take me away now—*let his glorious will be done.*'"

Mrs. E., who was with him Saturday afternoon, and also through the night, writes, "After he was relieved of his first spasm, which was about twelve o'clock at noon, he commenced praying, audibly. The leading object of his prayer, was to obtain entire faith in the merits of Christ,

for acceptance, dwelling especially on the atonement made by his death; asking, with great earnestness, to be washed in the blood of Christ. This prayer was longer than any that I heard, and less interrupted by suffering, was uniformly fervent, and, before he closed, manifested the most bright and confiding views of the Saviour. I have not words to describe the impression made on my benighted understanding by the expression of his views of the glory of the Redeemer. But this much I may say to you, it was delightful to me to hear such praise, and I listened with intense interest, to observe the operations of the Holy Spirit, in preparing such a mind to enter upon its final state of existence. After a short silence, he became restless, and spoke of his mind as wandering. To my inquiry whether he felt his reason waver, he said, *Not at all*, but my thoughts wander from those subjects upon which they ought to be fixed, to objects with which I have done, *adding*, suppose you try the effect of the fourteenth chapter of *John*. To this he gave close attention, occasionally joining, as I read, in the repetition of a verse, thrice repeating the closing clause of the twenty-seventh verse.—Let not your heart be troubled, neither let it be afraid." Here we interrupt Mrs. E.'s narrative, to say that the course of his mind at this time is obvious. 'The objects with which he had done,' probably were his wife, children and mother, and he sought to strengthen his faith, and allay every anxiety by meditating upon the promises and tender encouragements of this precious chapter; hence his double repetition of the twenty-seventh verse. "After sending a message to a relative, charging her to make reconciliation with God the object of her life, he was seized with great suffering, though not with such severe spasms as he had endured, but he certainly supposed himself at this time, to be dying. When able to articulate, commenced praying again. The object for which he

specially prayed, was submission to the divine will, respecting his sufferings; entreating us to join him in asking that he might not, in any moment of agony, be left to dishonor God. There was evidently a shrinking of the flesh, from the sufferings laid upon him; while in the spirit of his Master, he strove to say, 'The cup which my Father hath given me, shall I not drink it?' And abundant evidence was given, before he closed that prayer, that he *could add*, 'nevertheless, not my will, but thine be done.' After this period of pain and mental suffering was over, he remained, as it were, with the quietness of a child, in the hands of his Father, expressing his thanks to those about him, and his willingness that any thing should be done that was thought best or advisable for him. About this time he said to me, 'Why am I continued here; there must be something for me to do or to say. I think I could willingly remain till to-morrow morning in all this distress, if I could do any good to any one. I have a word for Mrs. H.'s little daughter.—Tell her a dying man sends her his message.—Choose religion *young*, choose it young, that a long life may be spent in the service of the Redeemer.' Soon after this, he asked me if I could sing. I told him I could not, but began repeating in a soft, low tone, 'These glorious minds, how bright they shine.' He seemed quieted, and while I was engaged in bathing his hands and repeating them, fell asleep for a few moments, and seemed to gain rest and strength. After he awoke, and a little time had elapsed in giving him medicine, and nourishment, and arranging his pillows, he inquired what time it was. On being told it was nearly seven o'clock, he expressed surprise that he still continued here, and again dwelt on the idea that God had something for him to do. I ventured to remark that if God had yet any thing for him to do, he would himself lead him in the way he should go, and show him what he

say in an audible voice, 'Blessed Saviour, thy will be done.' A short time afterwards, while doctors B. and K., and myself were by him, he said, doctor B., if I should die now, and you should wish to make a *post mortem* examination, to ascertain the cause of my disease, you are at perfect liberty to do so, for the benefit of others. I have no objection. I said to him, the nature of your disease is perfectly obvious, your friends are at no loss respecting it. To which doctor B. assented, and said there is nothing complicated or difficult to be known. Supposing, as I thought, that our remarks were intended to allay any anxiety he might have as to his situation, he soon added, 'Harriet Newell's physician told her to put away such gloomy thoughts from her mind; but I would not have you understand that such thoughts distress me.'

"On the early part of the night, after the family had retired, as I was standing alone by the side of his bed, I heard him exclaim, fixing his eyes upwards, 'All my confidence is in God'—and soon after, 'I fear I shall be left to dishonor God.' At another time, taking my hand, and holding it in his a few minutes, he said, 'Oh, if my spirit had no stronger support than your frail hand!'

"Between one and two in the morning, he was seized with a spasm, which continued with more or less violence for nearly three quarters of an hour, accompanied with a total aberration of mind, in which he discovered great mental as well as bodily distress. When the spasm passed off, he became composed, and Mr. H. and Mrs. E. retired, and his nurse lay down in the room, when he spoke to me, and on my going to the bed, asked me to sit down by him. After a few minutes, he said, 'I feel as if I was in a new world. I am perfectly easy and free from pain. It is exceedingly refreshing. My reason is now as clear as ever, and I can hardly realize that I am sick, but by recollecting those painful struggles.' I asked him if

he was then conscious of the sufferings he had undergone. He said, 'No; though I am conscious of suffering, I am not aware of the extent of it.' I asked him if he was aware of what he said or did, during his paroxysms. He said, 'No;' and soon asked, 'Do I do or say any thing that will dishonor God?' He also said of the painful imaginations which distressed him, 'They seem to be the temptations of the great adversary'—and added, 'Our Saviour was made perfect through suffering.' He said that when his eyes were open, he had none of those nervous agitations; but the moment they were shut, his mind began to wander, accompanied by those terrible spasms, and asked whether I thought he had better keep awake, or not. I told him that he very much needed quiet sleep, and wished he would try to obtain it, and I hoped those spasms would not return. 'Very well,' said he, 'I will do as you say;' and asked me if I would sit by him. I took his hand, and he fell into a *drowsiness*, which lasted, however, but a few minutes. During the above period, he said to me, 'Such hopes of heaven, and such fears of hell, in one night!' [alluding, in the last remark, to his mental distress when in spasms.] At another time, he asked if to-morrow was the Sabbath. I told him we had already entered upon the Sabbath. 'The day,' said he, 'on which *Jesus* rose.' Towards morning, after sitting awhile by the fire, I returned to the bed, and taking his hand, he said to me, 'If we, frail creatures, could only have a text of Scripture in our mind, during periods of insanity, it would help us to resist Satan.' I said, 'Get thee behind me, Satan.' He replied, 'Yes; and of those that are given to Christ, not one shall be lost.' About six o'clock another paroxysm commenced, which did not subside until half an hour previous to his death, when he was wholly exhausted, and being raised upon his pillows,

remained perfectly quiet, with his eyes half closed, until he ceased to breathe."

Another kind friend says, that it was most interesting to see the influence of religion over his mind during the derangement caused by his spasms. At those periods he was harassed with the apprehension that he was eternally lost; but he would say, 'Elias Cornelius lost! Elias Cornelius a spectacle to God, to angels and to men! The Lord reigns; let the earth rejoice!' After the last spasm ceased, and he was placed upon pillows, Mr. H. E. sung two verses of 'Jesus, lover of my soul.' Dr. H. then prayed. Mrs. H. and Mrs. E. watched him attentively during the prayer. When Dr. H. used the expression, 'Receive the departing spirit of thy servant, now going to the reward of his labors,' he evidently made an effort to move his lips and his hands; and both Mrs. H. and E. understood him to be making an effort to disclaim the idea of a *reward*. When Dr. H. prayed that his absent wife might be supported under the trial, he made another effort to move his lips and raise his hands; thus showing that he understood and joined in the petition. At the close of the prayer, he expired.

The funeral services were performed on the Wednesday following, in the Centre church in Hartford. A large concourse of people, including many of the neighboring clergymen, were present. An appropriate and interesting sermon was delivered by the Rev. Dr. Hawes, founded on the passage, John xvii. 24, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory."

The remains of Mr. Cornelius were interred in the north burying-ground, near the graves of the Rev. Dr. Strong, and the Rev. Carlos Wilcox, former ministers of

Hartford. A fine monument has been erected over his grave. It is a pedestal, surmounted by a spire and urn, of the purest white marble.

LINES

On the death of Rev. Mr. Cornelius.

By Mrs. SIGOURNEY.

"All ye that are about him, bemoan him, and all ye that know his name, say: How is the *strong staff* broken! and the *beautiful rod?*" Jer. xlviii. 17.

It cannot be, it cannot be, that thou art on thy bier!—
But yesterday in all the prime of life's unspent career.
I've seen the forest's noble tree laid low when lightnings shine,
And the column in its majesty torn from the temple-shrine,
But little deem'd that ice so soon would check thy vital-stream,
Or the sun that soar'd without a cloud thus veil its noontide beam.

I've seen thee in thy glory stand while all around was hush'd,
And seraph wisdom from thy lips, in tones of music gush'd;
For thou with willing hand didst lay at joyous morning's hour,
Down at the feet of Him who gave, thy beauty and thy power,—
Thou for the helpless sons of wo didst plead with words of flame,
And boldly strike the rocky heart, in thy Redeemer's name.

And lo! that withering race who fade as dew 'neath summer's ray,
Who like the rootless weed are toss'd from their own earth away,
Who trusted to a nation's vow, but found that faith was vain,
And to their fathers' sepulchres return no more again,—
They need thy blended eloquence of lip and eye and brow,
They need the righteous as a shield,—*why art thou absent now?*

Long shall thine image freshly dwell beside their ancient streams,
Or mid their wanderings far and wide shall gild their alien dreams;
For Heaven to their sequester'd haunts thine early steps did guide,
And the Cherokee hath blest thy prayer, his cabin-hearth beside;
The Osage orphan meekly breath'd her sorrows to thine ear,
And the lofty warrior knelt him down with strange, repentant tear.

I see a consecrated throng of youthful watchmen rise,
Still girding on, for Zion's sake, their heaven-wrought panoplies;
These in their solitudes obscure thy generous ardor sought,
And gathering with a tireless hand up to the temple brought;
These, when the altar of their God they serve with hallow'd zeal,
Shall wear thy memory on their heart, an everlasting seal.

I hear a voice of wailing, from the islands of the sea,
Salvation's distant heralds mourn on heathen shores for thee,—
Thy constant love like Gilead's balm refresh'd their weary mind,
And with the holy EVARTS' name, thine own was strongly twin'd;
But thou from their astonish'd gaze hast like a vision fled,
Just wrapt his mantle round thy breast, then join'd him with the dead.

Farewell! we yield thee to the grave with many a bitter tear,
Though 'twas not meet a soul like thine should longer tarry here;
Fond clustering hopes have sunk with thee that earth can ne'er restore;
Love casts a garland on thy turf that may not blossom more;
But thou art where the dream of Hope doth in fruition fade,
And love immortal and refined, glow on without a shade.

LINES

Suggested by reading, on the morning of the 15th of February, a notice in the New York Observer, that the Rev. Mr. Cornelius was expected to address the Auxiliary Foreign Mission Society of New York and Brooklyn, on the evening of that day—the day of his funeral at Hartford.

No——no——
The man of God will not be there to-night—
'Twas in his heart to go and plead once more
With his whole soul, the cause of Pagan man;
But the throng'd house will look and wait in vain
To greet with welcome smile his manly form.
That countenance, so beautiful, so kind,
So eloquent to soothe and win the heart,
Will not bespeak to-night the candid ear
And ope the mind to spirit-stirring truth.
Nor will those mild and smiling eyes give aid
To "words that burn," on theme for seraph tongue,
And help intrance, and move to higher deeds

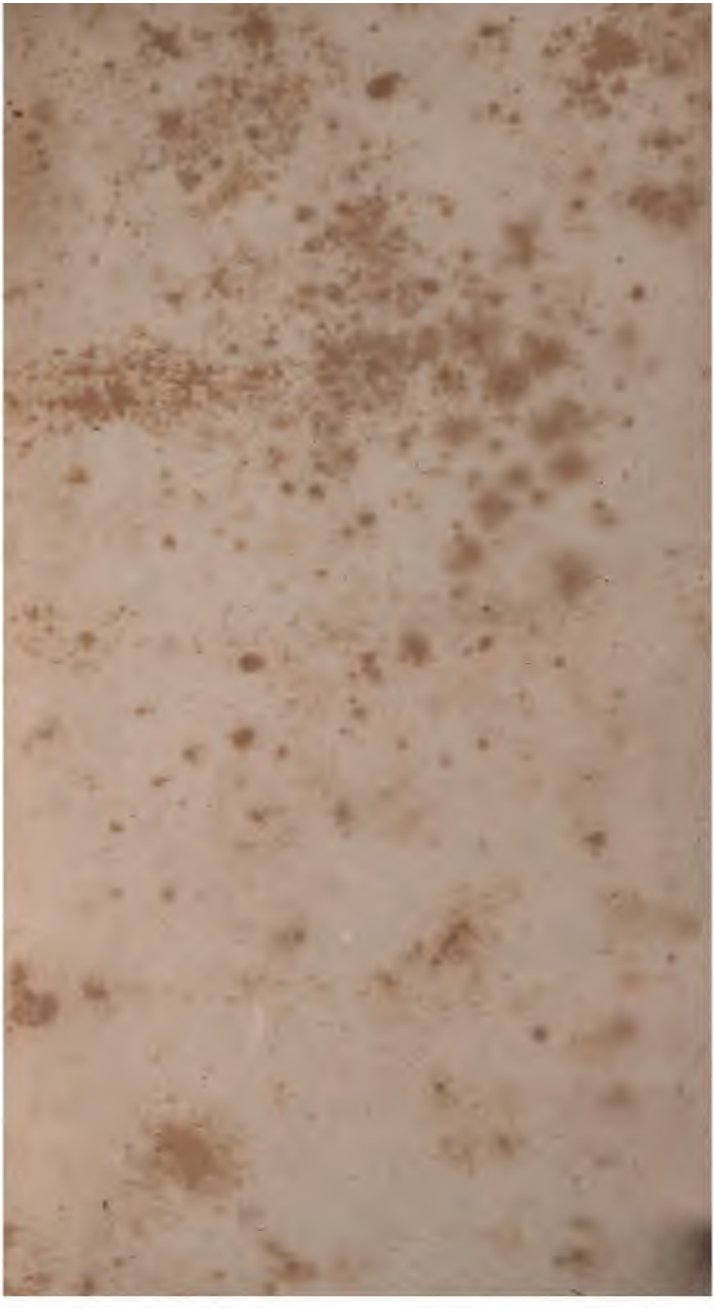
The list'ning congregation.—No: Death's hand
Has quenched those eyes, has spoiled that noble face,
Has closely sealed those sweet persuasive lips.
That form, so late health's goodliest picture, now,
Mid many weepers, waits funereal rites—
'Twill lie e'er evening in the Christian's grave.

"Be still," my soul—'tis God the spoiler sent
To haste to higher sphere, a servant prov'd
In earth's inferior school—he still may serve
The same good cause, and with far nobler powers.

Ye friends of heathen millions, all "be still"—
Their better Friend, the great Redeemer, lives.
His broad, keen eye sees all—his goodness prompts
To all that is most wise—his power achieves.
Though WORCESTER, EVARTS and CORNELIUS rise
From earth to heaven, in life's auspicious prime—
On quick succession rise; the cause they loved,
And so well served, is safe. That goodly band
Now sinless, tearless, and with love more pure,
More Christ-like to lost men, I seem to see
On Zion's heights, a happy brotherhood,
As angels, swift to do their Saviour's will.

"Be still," that deep smit heart—which beat for years
Nearest his own, in finest harmony.
Though he died "far from home," 'twas "near to heaven,"
'Twas in the warm bosom, too, of that broad
Christian circle, where *ev'ry spot was home*
To one so loved, and now so mourned by all.
From wreck, so sudden, so entire, of joys
And hopes, which few beside thyself *could* lose,
Lift thy moist eyes to Christ and fix them there,
Nor dare again remove them down to earth.
But gaze—and gaze on glories, oft best seen,
As if in rainbow hues through crystal tears.

New Haven, Conn.



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